

TWO TREATISES,

One of the Latter day of
Iudgement:
The other of the Ioyes of
Heauen.

1. Cor. 15. 52.

*In a moment, in the twinkling of an eye, shall the
Trumpet blow, and the dead shall be raised, and
we shall be changed that are found alive.*

Mat. 24. 22.

*Except those dayes should bee shortened, no flesh
should be saved: but for the elects sake, those
dayes shall be shortened.*



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The Epistle to the Reader.



Entle Reader, my desire hath bene of a long time, to set downe vnto thee, the *Excellent*, the *Decaied*, and the *Restored Estate of man*; if by Gods grace, I might, or may as yet in good time performe it. Wherof I haue finished a great part, the which if God giue good successe, in due time, shall be added to that which is alreadie published: wherein I haue set downe the *Excellent Estate of man*: by declaring how God created him after his Image.

The thing that I haue aimed at, both in that, and this, or any thing else, that hereafter I shall do, is only to profit and to do good. And therefore at this time, and according to this time, and troublesome & dangerous dayes of this world; prognosticating the vtter ruine and decay

The Epistle to the Reader.

cay thereof, I haue thought good by this Treatise of the Latter Iudgement, to put you in remembrance, that you may be ready and prepared, when the Trumpet shall blowe, and when we shall be called to our account. That euery one of vs in the meane time, may haue this in our minde, and in our mouth; *Good Lord prepare vs to thy kingdom, and shorten the daies of sinne.* Ezekias desired to haue his dayes prolonged. And vnto Iosias, it was pronounced for a blessing, that his time should be shortned. Which of these two was the better choyce, that I leaue to thy resolutiō: perswading thee to that, which I take to be best.

*Suprema cogita; Cor sit in æthere:
Felix qui potuit mundum contemnere.*

Thine to his power,
S. I.





A TREATISE OF the latter day of iudge- ment.

Act. 10. 36. to 43.

Ye know the word which God hath sent to
the children of Israel, preaching peace
by Iesus Christ, which is Lord of all. E-
uen the word which came through all
Iudea, beginning in Galile, after the
Baptisme which Iohn preached. To
wit, how God annointed Iesus of Naza-
reth, with the holy Ghost, and with po-
wer: who went about doing good, and
healing all that were oppressed of the di-
vell: for God was with him. And wee
are witnesses of all things which hee did,
both in the land of the Iewes, and in Je-
rusalem: whom they slew, hanging him
on a tree. Him God raised up the third
day, and caused that he was shewed open-
ly; not to all the people, but unto the wit-
nesses, chosen before of God, euen to vs,
which

Of the latter day.

which did eate and drinke with him, after he arose from the dead.

And he commaunded vs to preach vnto the people, & to testifie, that it is hee, that is ordained of God, a Iudge of quicke and dead.



Very one no doubt is desirous to know, what shall bee done at the latter day, at the day of doome and iudgement. A doctrine very necessary to them that haue any care of themselves, and of their owne saluation; and very profitable also to prouoke vs to the loue, knowledge, and feare of God. And so much the more profitable and necessary it is, by how much the nearer that day is at hand, and approacheth, beeing as our Sauour Christ saith, hard at the doores.

Concerning these words which I haue read vnto you, I shall require you to haue regard vnto these principall mat-

pers. First what is the cause why this generall iudgement shalbe. Secondly, the declaration of this iudgement. Thirdly, who shall be the iudge. Lastly, how it pertaineth to the wicked & to the godly; wherunto I haue thought good to ad an exhortatiō, the better to be prepared.

The cause wherfore Christ shal come to iudgement, principally is no other, but that which procured death vnto vs, and the last & generall iudgement, shall make that matter more certain; not only that this bodily death, which is a seperation of our soule & body for a time, shal not serue the turne, & be inough to satisfie that punishment which we haue deserued: but also that some shall be deliuered to eternal death, both of body and soule, as indeed we should be all in that estate, were it not for the benefite of Christ his death. The sinne & transgression of Adam, as also the sins and transgressions of vs al, was & is the cause, why God is displeased with vs, and why his wrath is vpon vs, and why we are subiect vnto death, and why wee shall appeare before the iudgement seate of God.

Psal. 90. 9. For when thou art angry,

4 *Of the latter day.*

saith the Prophet, *All our dayes are gone; we bring our yeares to an end, as it were a tale that is told; wee consume away in thy displeasure. Thou wilt set our misdeeds before thee, and our secret finnes in the sight of thy countenance.* Our misdeeds haue procured death, had not Christ died for vs, and rose againe from death, to deliuer vs from feare. They were the cause, why we were shut out from heauen; had not Christ ascended vp into heauen, to procure vs an entrance, they had brought vs to the fearefull iudgement of God, and to the heauy and wofull sentence of euermore condemnation and endlesse destruction, if by the meanes of our Sauiour Christ, we might not be deliuered from it. For when we were at hell gates, and appointed to destruction, he came with this ioyfull message: *Come againe ye children of men.* As indeed his first comming here on earth; was to saue and not to destroy, and to call sinners to repentance, that they might bee receiued into the fauour of God, and haue their finnes forgiven them; but this his second comming, at the latter end of the world, shall be to iudge, to render vengeance,

geance, and to destroy those sinners, who in this life were against his glory, and their owne saluation; to call them now to account, whom when time was he called to repentance, and who now shall be punished by the extremitie of the wrath of God. Who if they had well regarded it in their life time, might haue bene receiued into fauour, their sinnes being forgiven: so that at the day of iudgement, they should not haue bene put to any hazard for them, nor ventured the daunger of losse of body and soule for them. Here in this life they might haue escaped that, which in that day they shall not be able to auoyd. We see in all well ordered Realmes, that if it were not for offences committed, and for the manifold outrages, of robbers, theeues and murderers, the Iudges needed not ride their circuit, neither should there be any iudgement heard of. But as before that man had disobeied God, this sentence was giuen out; *If thou doest eate, thou shalt die the death*: so seeing he hath diuersly, and most notoriously offended, therefore hath God appointed a day to sit in iudgement, to make this

sentence more sure and knowne, and to
 put it in full execution. We read of *Enoch*
 that holy man, *Wisd. 4. 10. 14.* that hee
 walked with God, that is, that he pleased
 him, & was beloued of him: for that where-
 as he liued among sinners, God transla-
 ted him, and tooke him vp into heauen,
 least wickednesse should alter his vnder-
 standing. For his soule pleased God, and
 therefore God hastned to take him away
 from wickednesse, least he should giue
 his consent vnto sinners, and fall into the
 selfsame condemnation with them. But
 because wee haue grievously offended
 his maiesty, therefore shal we be brought
 before his iudgement seat. *For righteous-
 nesse is immortall, but vnrightheousnes
 bringeth death.* Thus then through the bane
 of sin, wee are subiect vnto Gods wrath
 and heauy iudgement, which in the end of
 the world, & at the second comming of
 Christ, shal bee pronounced against vs.
 According to that we read, *Eccle. 11. 9.*
*Reioyce o yoong man in thy youth, & let thy
 heart cheare thee in the dayes of thy youth,
 and walk in the waies of thy heart, & in the
 sight of thine eies. But know, that for all these
 things, God will bring thee to iudgement.*

But

But here many of vs follow the course of the stream, with all other *Atheists* & vngodly persons, who because they see, that God delayeth the time of his comming to iudgement, therfore they think there shalbe no iudgemēt at all. Of whom the holy Apostle *S. Peter*, doth thus prophetic in his 2. Epistle, Chap. 3. 3. *This first* Some mecke *understand* at y iudgement day, *saith he, that there shal come in* as though *the last dayes mockers, which will walke after their lusts: And say, where is the promise* it should *of his comming? For since the fathers died,* not be, *all things continue alike from the beginning of the creation. Seed time & haruest, sommer and winter, one generation decayeth, and an other commeth in place thereof. And because they see the same course of the world to continue, that was from the beginning, they are ready to say as those of whom I made mention, when I opened vnto you the doctrine of resurrection; Our life say they is but a breath, and so forth; and when we are dead, there shall be no more remembrance of vs: and therefore we will doo thus and thus, euen what we list. Which is a token of Gods iudgement vpon the,*

Gods iudge
ments in
this world.

who sometime suffereth the obstinate offender, to do in a maner what hee list, as we read, *Pf. 81. v. 11. 12. So I gave them vp to the hardnesse of their heart, and they haue walked in their owne counsels.* Where we must not imagine, that they can doo any thing against Gods will, who doth so bridle and restraine them, that they shall do no more, then that which hee will suffer them. God doth not onely restraine and bridle them, but furthermore, sends his fearefull iudgements vpon them oftentimes, to ouertake them, that they may knowe there is a God that iudgeth the earth, and that such malefactors, are further reserued vnto the day of iudgement. And therefore we see so many strange and wonderfull examples of Gods wrath daily before our eyes. Which strange examples, we cannot say are wrought by mē or by chāce, because they passe the compasse of mans reason, how they shuld be wrought, & how they shuld come to passe: but that we may say as *Pharaohs* enchaunters said, *This is the finger of God:* that is to say, this is the worke and punishment of God, when he bringeth vpon men and women, sore plagues,

plagues, sudden death, and strange ends; so that we cannot otherwise chuse, but confesse it to be so. These punishments God doth send, not onely to feare vs from the like offences that they haue committed, vpon whom God hath exercised and executed his iust iudgement: but also that wee may bee put in minde, that there is a iudgemēt to come, and that hee hath begun the anger and wrath of his fierce iudgement here vpon earth. Which plagues and punishments, are fore-tokens, and as it were manifest signes of the iudgement to come. Yea there is an inward feeling of ^{the feeling} this iudgement, engrafted in vs by ^{of this} nature. For they that commit any sinne, ^{iudgement,} as murder, fornication, adultery, blasphemy, and many other the like; albeit they ^{engrafted} can so conceale the matter, that none aliue do know it, or be priuy vnto it, yet oftentimes they haue a griping in their conscience, and they feele as it were the very flashings of hell fire within them. Which is a strong reason to shewe that there is a God, before whose iudgement seate, they must answer for their ^{in vs by} sinnes, offences and misdeeds. ^{nature.}

Some suppress the knowledge of the latter iudgement.

Yet such there are, who being possessed with an euill humor, and ouercome of their naughtie & wicked desires, that the cōsideration of Gods heauy iudgement to come, cannot preuaile to moue them to relent, or to haue any remorse of their euill life, but rather they endeouour to suppress the feeling of that which by nature, and by the light of reason is engrafted within thē, and are desirous willingly to forget it. As *S. Peter* speaketh of them, *2. Pet. 3. 5.* *This saith he, they willingly know not, that the heauens and earth are reserued vnto fire, against the day of iudgement, and of the destruction of ungodly men, they willingly know not.* So when it comes into mens consciences, that there is a iudgement to come, and when they feeel an inward feare within them, for their misdeeds, they doo not take profit by this inward feeling of Gods iudgement; whereby it pleaseth God to call them to the knowledge of themselues, to be humbled in his sight, to call for mercy & forgienesse of sinnes, to turne to God in newnelle of life, that so they might preuēt Gods iudgement & be saued. But they are so mightily ouercome

of

offinne, and of their euill desires, which rule and raigne within them, that they turn this inward feeling, and this inward calling of God, to their owne hurt. And as the fashion of the world is, they desire to put away such sad thoughts, & betake themselves to merry cōpany, and pleasant conceits, or else to other pastimes, of carding, dicing, bowling, & such like. So that the diuel through their owne cōsent, holdeth him still in his chaines, whereas they might seeke meanes to be deliuered from the subiection, whereby the diuell retaineth them in his seruice, and keepeth them within his power, if they themselves were any thing willing to be deliuered and set free. *By a sad looke* saith the wise man, *Eccle. 7. 4. 5. the heart is made the better. And it is better to be in the house of mourning, then in the house of laughter.* When the holy Apostle S. Paul, *Act. 24. 26.* in the presence of Felix the gouernour, disputed of righteousness, & temperance, and of the iudgement to come, Felix trembled; & therewithall did suppress this matter, by betaking himselfe to other businesse. *Go thy way saith he for this time, and when I haue conuenient time, I will*

will call for thee. Hee vsed not this inward feeling of the knowledge of Gods iudgement to the best, that is to repent and to turne to God, but as a worldly minded man, hee would haue no such dumps to daunt his minde. and to hinder him from his vain pleasures, althogh then and at that time, he were full deeply toucht in conscience.

Well, although some do mock at the iudgement day, as though it should not come, or else suppress the knowledge thereof within themselues, that they may follow their lusts, eate, and drinke, and rise vp to play; that they may enjoy the vanities and pleasures of this transitory world, so long as they liue in the world; yet they, and we together with them, may learne two profitable lessons. First because as wee thinke it is long before God doo come to iudgement (although oftentimes he beginneth his iudgement here vpon earth, by strange examples, which as I haue said, are the forerunners of his last iudgement) we may learne I say, that with God, a thousand yeares, which we count a whole world, is but as yesterday that is past;

past; and therefore that it is not long, though it seeme so vnto vs. Secondly, that God hereby sheweth his patience and long suffering, his great compassion and mercy, in that hee would not the death of a sinner, but waiteth for our repentance and amendment; and thinketh that in good time, we will hate and auoyde our wicked and shamefull life, and turne to him, that we may be saued; for hee would haue all men to come to repentance. And therefore the holy Apostle *S. Paul. Ro. 2. 4.* doth greatly rebuke and speake against them, who eyther make little account, or despise the riches of Gods bountifullnesse, and patience, and long suffering, not knowing that the bountifullnesse of God, leadeth to repētance. But we after our hardnes, and hearts, which either cannot or will not repent, heape vnto our selues wrath against the day of wrath; and of the declaration of the iust iudgement of God. For indeede it is like to be with vs as it was in the dayes of *Noah*, they cared not for *Noahs* warning and preaching vnto them, and rather made a mocke of it, they followed their owne beaues desire.

and

and did whatsoeuer, seemed good, in their owne eyes. So shall not we in this last Iron age of the world, regard any warning, nor respect the counsell of the that wissh vs good: neither thinke of iudgement, nor what shall befall vs, being greatly doted vpon the pleasure of sin, which at the last shall vanish, and in time to come, shall haue a bitter reward. Whereas if we forethink with our selues, of these heauy matters, & of the wrath of God, which shall be perceiued by his iudgement, which we must of force endure, if we repent not; I say, if we should forethink these matters, we should learn truly to fear God, & to forgo our selues, that is, deny our naughty desires & sins, and pleasures, that so Gods wrath might be diminished toward vs, and that hee might not enter into iudgemēt with vs. As saith the Prophet, *Pf. 90.11. Who regardeth the power of thy wrath? for euena as a man feareth; so is thy displeasure.*

How y god-ly ought to be affected, seeing the sin, and the flourishing
 Here also the mindes of the faithfull and godly, are to be prepared to patiee, that although they see many vngodly minded men, to make a mocke of the iudgement to come, and so to continue

in their sinfull lives, and doo what they ^{estate of} list, & that they are not punished in this ^{the wicked.} world, by Gods iudgemēts, plagues and punishments; yet let vs perswade our selues, that they shal not escape, though God suffer long, and though we in our weake mindes think it too long. For although the wicked may say within themselves vauntingly and yet full vainely, as the Prophet *Esay*. Chap. 28. 15. reciteth their speeches; *We haue made a couenant say they, with death: and with hell, are we at agreement: though a scourge runne ouer and passe through, it shall not come at vs. Yet their couenant with death shalbe dissolved: and their agreement with hell, shall not stand.* And when a scourge runneth ouer and passeth through, are they not sometime trode downe by it, and taken away, when they make litle or no reckoning of any such matter? The holy Apostle doth giue the reason, of the certaintie of their punishment, if not in this world, yet in another. 2. *Pet.* 2. 4. *For if God spared not the Angels that had sinned, but cast them downe into hell: Nay if Gods iudgement begin at his owne house, and if God doo punish his owne people;*
And

And if the righteous scarcely bee saved, where shall the ungodly and sinner appeare?

1. Pet. 4. 17. 18. Wherefore let vs not be as they were of whom the Prophet **Malachy** speaketh, Chap. 3. 15. *Wee count the proud blessed; euen they that worke wickednesse are set vp, and they that tempt God, yea they are deliuered from all daungers. So that it is in vaine to serue God, and what profit is it that we haue kept his commandements, and that we walked humbly before the Lord of hosts?* These are the speeches, of many weake and discontented and decayed mindes, because they see the flourishing estate of the wicked. But as it is said in the *Reue. Chap. 22. 11.* *They that be filthy, and will so continue without amendment, let them see what shall be the end, and let them be filthy still; Hee that is vniust, let him be vniust still.* So also it is said on the contrary part, *They that are iust and righteous, let them bee righteous still; and they that are holy, let them be holy still; let them not faint in the course that they haue taken in hand, but remember what is written in the selfesame Chapter. The comming of the Lord to iudgement is at hand; Sure-*

he saith he, I come quickly, and let vs wish;
Euen so come Lord Iesus. And as for the
rest, let vs perswade our selues thus, as
we reade, 2. Pet. 2. 9. *The Lord knoweth
how to deliuer the godly out of temptation;
and to reserue the vniust vnto the day of
iudgemēt to be punished.* The Lord know-
eth his best time, and when it is most
expedient that we should be deliuered:
In the meane time, let vs not faint, and
vterly cast away our hope, if God doo
not presently punish the wicked. For
God doth so order his punishments and
his iudgements, that although he suffer
the wicked for a time (which indeede if
we do rightly consider, is but a moment
of time) yet he will not leaue them vn-
punished at the last; as we vse to say, It
is neuer too late that comes once. A-
gaine, seeing that God hath appointed
a day of iudgement, they shall not
escape, though his iudgement doo not
presently take hold on them. They can-
not slip from God, or auoyd him, but
are bound as it were with secret chaines,
so that in time to come they shall bee
drawne to iudgement; who are kept vn-
till that time to be punished, euen as the

oxe which is fed & fatted to the slaughter. So that, it behoueth vs to wayt vpon the time of the last iudgement, which God hath appointed, and so to continue in hope and patience, vnto the ende of our liues: and not to be offended, thogh the wicked be not punished. But euery one of vs, ought to haue respect to our owne wayes, to keepe our selues within the compasse of Gods feare, least that fall vpon vs, which we thinke and looke should fall vpon other, and wonder with our selues why it is not so.

Againe, as the word of God dooth instruct vs, let vs consider these two principall causes, why God delayeth this day of iudgement. One is, that the day of iudgement shall not come, vntill the number of the elect be fulfilled: as we may reade, *Reu. 7. 2.* *And I saw another Angel come vp from the East, which had the seale of the liuing God, and he cried with a loud voyce, to the foure Angels, to whom power was giuen, to hurt the earth and the sea, saying: Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their forehead.* And then shall the iudgement be, as we reade,

reade ; *Math. 24. 22. Except those daies should be shortned, there should no flesh be saved, but for the elects sake those dayes shall be shortned.*

Secondly, this Iudgement is delaied, that the stubborne and vngodly may be thereby without excuse. For they haue warning inough, exhortations & threatnings at all times, what their sinnes deserue, and what they are to looke for, so that they cannot be ignorant of the iudgemēt day, neither can they say, that they are oppressed at vnawares.

And this may suffice to proue, not onely that sinne and our offences is and shall be the cause of iudgement: but also they that sin of set purpose, & in scoffing and mocking sort, think that there shall be no iudgement, or rather do suppress and bury within theselues, if it might be, the inward feeling & knowledge of the same, & that to their great hurt, shall not escape y^e heavy vengeaunce of God, though yet they be forborn. Also that the minds of the godly be not troubled, although they do not presently see that god doth exercise his iudgments & punishments vpon them : and that they faint not in

wel doing, but still hold on their course, remembering that God hath appointed a day of iudgement, vpon the which they must stay and depend, and vnto the which they must referre all matters, and then shall all their causes be heard, and all their griefes eased.

Notorious sinnes, procure notorious punishments in this world: but especially at the iudgement day, shall the full measure of all plagues and punishments be fulfilled. And so much the more, because that in this world, many rule and raigne in their wickednesse, and are as it were scotfree: and as the Prophet saith, *They come in no misfortune like other men, neither are they plagued according to their deserts.* But the latter day, the day of doome and iudgement, is and shall bee their day of assises, and of their perpetual execution. Wherefore let none of vs all suppress and banish the inward feeling and knowledge of this iudgement day, seeing that by nature, it is engrafted into our hearts and secret knowledge: but rather let it haue that effect in vs, that of right it ought to haue. We see it true in worldly matters, and I would
to

to God, it were as true in heavenly matters. For questionlesse, the forethought of the assises, and of the execution, doth feare many from their wicked purposes, and makes them take an other course. And so no doubt, would the remembrance of the iudgement day preuaile with vs, but that wee are carelessly perswaded, that it is farre hence, and that we shall neuer see it: nay more then that, many thinke it shall neuer be. Well, how far off the iudgement day is, God knowes, and wee may euery day looke for: but by the way, take this for thy learning, that thy dying day, is and shall be thy iudgement day: and assure thy selfe, that thou shalt so find it. For when thy soule is parted from thy body, then shalt thou presently appeare before Gods iudgement seate, to giue thy account, and pray that it may be to thy comfort, and not to thy destruction.

Heb. 9. 27.

2

Now for the description and declaration of this generall iudgement, which is the second principal matter in this text, that both they which either mocke or doubt of the iudgement to come, and

they also which are well neare perswaded thereof, might be thoroughly, perfectly, and certainly enformed: therefore the order and maner of this iudgement is set downe, in the scriptures and word of God, principally and especially in the 25. Chap. of *Mat. vers. 31.* and so forth, in these words. *And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall hee sit upon the throne of his glory. And before him shall be gathered all Nations; and hee shall separate them one from an other, as a shepheard separateth the sheepe from the goates. And he shall set the sheepe on his right hand, and the goates on the left. Then shall the King say to them on his right hand; Come ye blessed of my father, inherite the kingdome prepared for you, from the foundations of the world. Vnto them on the left hand he shall say: Depart from me ye cursed, into euerlasting fire, which is prepared for the diuel and his Angels. And these shall go into euerlasting paine, and the righteous into life eternall.*

Which description and declaration, cannot be more plainely, euidently, and briefly set downe, setting forth vnto vs;
First

First the comming of the Iudge, with his company, that is, al the holy Angels: Secondly, the general appearance of all the people of the world: Thirdly, the office of the Iudge, in separating the good from the bad. And lastly, the pronouncing of iudgemēt, by definitiue sentence without all reuocatiō. Al which matters, God willing shall be handled, when I come to entreate of the Iudge; so that I need not to stand vpon this point, but to referre you thither, where in a more fit place it may be considered.

And as here the order of the iudgement is expressed, so in other places of scripture, other matters are specified, which are very necessary, to giue vs further vnderstanding herein. As first concerning the day when this iudgement shall be; the signes that shall go before this day; as also how suddenly it shall come vpō the world. Cōcerning the day the Prophets do foretell, how terrible it is likely to be. The day of the Lord say The day. they, is a day of blacknes & darknes; the earth shal tremble before him; the heauens shall shake; the Sun & the Moone shalbe dark, and the stars shal withdraw their shining.

This day is great and very terrible, and who can abide it ? it commeth cruelly with wrath and fierce anger, and hee shall destroy the sinners out of the earth. And because the world should haue some time to forethink themselves, our Sauour Christ hath giuen some warning, by the signes that shall come before this iudgement day. As that there shall be false teachers abroad in the world, who shal deceiue, if it were possible, the very elect and chosen children of God, *Math. 24. 24.* Warres and seditions : Nation shall rise against Nation, and Kingdome against Kingdome : the father in matters of religion shalbe against the sonne, and the sonne against the father : the mother against the daughter : one friend against an other : great earthquakes in diuers places : hunger, pestilence : bitter persecution of them that shall professe Christ and his Gospell : Charitie shall waxe cold among men : men shall leade a leaud and sinfull life, altogether carelesse of the Iudgement to come : The Gospell shall be published, and fewe shal regard it : it shall bee preached through the whole

whole world, for a witnesse vnto all Nations, to make them without all excuse, and then shall the end come. Feareful things shall be seene: the sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shal come on the world. The Sunne shall be darkened, and the Moone shall not giue her light: the starres shal fall from heauen, and the powers of heauen shal be shaken, whereby the horrible trembling of the world is meant, together with the alteration and ouerturning of the whole course of nature. And after all these things, then shall appeare the signe of the Sunne of man in heauen.

The consideration of which signes, shall worke diuersly both in the godly and in the wicked. For the hearts of the wicked shall be hardned & made worse by these signes, as King Pharaohs hart, by Gods strange punishmētts, was more and more hardned, vntill the time of his destruction, and that he was vtterly overthrowne in the red sea. These signes, as they shal moue the godly minded, partly to repentance, in consideration of theyr

What effects the signes of the latter day, shal worke in y^e mindes of men.

sinnes, and partly to comfort, in respect of ioyes to come : so the wicked contrariwise, shall be giuen to dispaire, and to curse the houre that euer they were borne. And this is a secret iudgement vpon them, that they shall be blinded euen vntill the very houre of their destruction, so that when they would seek for remedy, there shalbe none.

The godly they wish for the coming of the Lord : *Come Lord Iesus, come quickly* : for they know that his coming shall end their miseries, and begin their ioyes, as Christ himselfe doth comfort them, *Luk. 21. 28.* *And when these things begin to come to passe, then looke up, and lift up your heads: for your redemption (that is the full accomplishment of the same) draweth neare.* For then, as saith the Apostle, *1. Thes. 4. 17.* *Shall wee bee caught in the cloudes, to meete the Lord in the aire: and so shall we be euer with the Lord.*

Sudden.

The last circumstance of this iudgement is, that it shall come vpon the sudden, and that most fearefully to the wicked. *1. Thes. 5. 3.* *For when they shall say peace, peace, and all in safetie, then shal come vpon*

upon them sudden destruction, as the travel
upon a woman with child: and they shall not
escape. As it fell out to the rich man in
the Gospell. Luk. 12. 20. Soule saith he,
take thy ease, eat and drinke & take thy pa-
stime, for thou hast much good laid up for
many yeares. But he heard doleful words:
O foole this night will they fetch away thy
soule from thee. Or as when Nabuchad-
nezer, vaunted himselfe of his stately
buildings, a fearefull voyce came sud-
denly vnto him: O King Nabuchadne-
zer, to thee be it spoken, thy kingdome is de-
parted from thee: Or as when his sonne
King Belshasar, Dan. 5. 6. feasting and
banquetting among his Concubines, sudden-
ly there appeared a hand writing upon a
wall, declaring the end of his Kingdome
and his death. This sudden destruction
shall worthily fall vpon them, who haue
made a mock of this iudgement: who
then shall feele the dint of Gods reu-
enging sword: and they that imboldned
themselves in all wicked waies, and euill
naughtie practises, shall then know how
far they went astray. The wicked whom
no lawe could refraine from their licen-
tious life, and who haue died to the
sight

fight of men in peace ; after they haue long enioyed their lusts and diuers pleasures , after much violence and wrong which they haue offered ; after many misdeeds which mans lawes should haue corrected and yet let passe ; although they haue escaped the iudgement of man , yet then shall they receiue according to their deedes . But to the good and well disposed, it is a watch-word, when they heare that the Iudgement day shall be vpon a sudden. Let vs therefore with the five wise virgins, haue oyle in our Lampes, remembering Christ his forewarning. *That which I say vnto you, I say vnto all men , watch.* And so much briefly for the second part of the diuision of this Text, namely of the description and declaration of the latter Iudgement.

3

Who shall
be y Iudge.

The third generall matter which I proposed vnto you, was concerning the Iudge, and who it should be. And as it was said of the Iudgement, that it should be sudden : so also shall the comming of the Iudge be. *Mat. 24. 27. For as the lightning commeth out of the East, and shineth*

*Shineth into the West , so shall also the
comming of the sonne of man be. He that
was equall with God , and tooke vpon
him the shape of a seruant, hee that was
abased, despised, and persecuted of sin-
full men : hee shall come in power and
great glory to iudge the world, and to
be reuenged of his enemies. He whom
God hath placed at his right hand, farre
aboue all principallitie, power, might,
domination, and euery name that is na-
med, not in this world onely, but also in
that that is to come : hee it is that is or-
dained of God , a Iudge of quicke and
dead. Whose comming shall not be as
at the first, poorely, and basely, but with
great maiestie, and after a most glorious,
wonderfull, and most dreadfull maner.
He shall descend from heauen , not to
come downe on the earth , but to sit on
the cloudes , as his tribunall seate and
throne of Iudgement , hee shall come
with a shout, and a maruellous great
noise, with the voyce of the Archangel,
and with the sound of the last Trum-
pet. For the Trumpet shall blowe, and the
dead shall be raised (1. Cor. 15.) and hee
shall shewe himselfe with thousands of his
mightie*

mighty Angels, and that in flaming fire, rendering vengeance unto them that doo not know God, & which obey not unto the Gospel of our Lord Iesus Christ. Which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his Saints, and to bee made manifest in all them that beleue. 2. Thes. I. 7.

Which glorious appearance of our Lord and Sauour Iesus Christ, this heauenly Iudge that shall come in the latter end of the world, shall be of the more maiestie, if we shall compare it to the deliuerie of the lawe, which then was both fearefull and terrible; whereof wee reade, *Exod. 9. 16.* And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude upon the mount, and the sounde of the trumpet louder and louder, euen exceeding loude, so that all the people that was in the campe was affraied. Then Moses brought the people out of the tents, to meeete with God, and they stood in the nether part of the mount. And mount Sinay was all on a smoke, because the Lord came downe up-

on it in fire, and the smoake thereof ascended as the smoake of a furnace, and all the mount trembled exceedingly. This appearing of the deliuey of the lawe, was to denounce a sharpe punishment and curse for sinne: but this second appearing at the ende of the world, shall bee with greater maiestie and more terrible, by reason of the full execution of this curse and punishment. And as *Moses* was admitted into Gods presence, but the people trembled and would not come neare: so shall this second appearing, bee ioyfull to the godly, who shall meete with the Lord in the cloudes; but as for the rest they shall mourne; and as the Prophet saith, *who shall be able to abide it?*

Then was but the mount on fire, but now shall the whole world bee on a flame: then onely the people of *Israel* were called and assembled together: now shall all people, nations, and languages be gathered: then was there a curse onely denounced, if they, and wee by them also beeing vnderstood, should transgresse and breake Gods law
and

and commaundements, but no present punishment followed: now shall there be no delay, but they shall in the same moment of time, receiue the sentence of condemnation, and shall forthwith bee throwne into hell fire, to be tormented for euer. Therefore shall this appearing be of greater glory, of greater maiesty, and more terrible.

The *Sonne of man*, as yee haue heard; he shal be the Iudge of the whole world at the latter day: indeede no earthly man, but he that tooke vpon him the nature of man. Who also elsewhere, is called the sonne of God, and is the second person in the reuerent and most holy trinitie: whom God hath not onely ordained to this office, but also hath commaunded the Apostles, to preach and to publish it throughout the whole world, that it might bee as surely grafted into the mindes of men, as it is certainly decreed by the determinate purpose of God. As we read, *Iohn. 5. 22. For the father iudgeth no man, but hath committed all iudgement vnto the sonne.* Whereof the holy Apostle *S. Paul* also giueth witness, *Acts 17. 32. God saith he, admoni-*
sheth

shew all men everywhere to repent: Because he hath appointed a day, in the which he will iudge the world in righteousness, by that man whom he hath appointed; whereof he hath given an assurance vnto all men, in that he hath raised him from the dead. By the force of which certaine perswasion, he chargeth Timothy to bee earnest and carefull in his dutie, 2. Tim. 4. 1. I charge thee therefore before God and before the Lord Iesus Christ, who shall iudge the quick and dead at his appearing, preach the word, be instant in season and out of season, improve, rebuke, exhort, with all long suffering and doctrine. Also the holy Apostle S. Peter, 2. Ep. 4. 5. doth testifie the selfsame thing, when as he exhorted those whom he writ vnto, to desist and leaue off their vngodly life, & to depart from the company of the wicked, and not to be daunted in mind, thogh they should be scoffed and mocked at their hands for so doing. Encouraging them with a most forceable reason, that might thoroughly perswade them: which is, that the wicked shall be iudged: which iudgement they shall escape, that go from them, and turn to God in time, forsaking the waies

and counsels of the wicked. And because the place of scripture is notable, and worthy of great regard, I think good to set it downe. It is sufficient for vs saith hee, that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttonie, and in abominable idolatries. Wherein it seemeth to them strange, that yee runne not with them vnto the same excesse of ryot, and continue in so doing, therefore speak they euill of you; which shall giue accounts, to him that is ready to iudge quick & dead; who is no other, but Iesus Christ the Iust; as is manifest by those places of Scripture, which I haue before alleaged.

Which proofes being so substanciall, that Christ shall be the Iudge, and the matter so manifest, as I think there is no man but doth so belecue, it shall suffice onely to haue touched it. And so let vs go forward, that wee may vnderstand how Christ shall performe his Iudgement. Which especially is laide downe in these three poynts. First, that all the Nations and people of the world that euer haue bene, shall be gathered into his presence, and the reason why they shall

shall appeare is, that they shall be called All people shall ap-
peare. to their account : Secondly, after triall
of their cause, how he shall seperate the

one from the other , the iust from the
vniust, and the godly from the wicked.

Thirdly, the execution of this Iudge-
mēt in pronouncing of sentence. All na-
tions & people shalbe gathered into his
presence: *For he shal send forth his Angels,
with a great sound of trumpet, and they shall
gather together his elect frō the foure winds,
and frō the one end of the heaue to the other;*

Math. 24. 31. In the Parrable of the
seede, it is set downe, *Math. 13. 30.* that
when haruest comes , the reapers shall
gather the tares , and binde them in
sheaues to burne them , and so foorth.
Which Parable Christ enterpreting to
his Disciples , saith that the haruest is
the end of the world, and the reapers be
the Angels , whom the sonne of man
shall send forth , and they shall gather
out of his kingdome all things that of-
fend , and them which doo iniquitie.
Whereby may be perceiued , that both
the good and the bad shalbe gathered
into the presence of the Iudge , because
the Text hath these words in the same

place. Then shall the iust men shine as the Sunne. For we must all appeare saith the Apostle, 2. Cor. 5. 10. before the Iudgement seate of Christ; that enery man may receiue the things which are done in his body, according to that he hath done, whether it be good or euill. Whereof S. Iohn had a manifest demonstration, as we reade in his Reuelation, Chap. 20. 11. 12. And I saw saith he, a great white throne, and one that sate on it; from whose face fled away both the earth and the heauen, and there place was no more found. And I sawe the dead both great and smal stand before God; who shall iudge both the quicke and the dead, euen all that euer haue beene, are and shal be to the end of the world; as well those that are dead and rotten in the earth, as those which shall be found aliue at his comming, who shalbe changed in a momert, which change shalbe in stead of death.

In iudgements that are practised among men, there are diuers conueiances vsed, not to appeare in iudgement: and for fauour, feare, bribes, and such like matters; malefactors are bayled out of prison, and bonds forfeited, and they
kept

kept from the barre, and from the presence of the Iudge, and quitte by Proclamation. But here the ministers of this heavenly iudgement, to wit, the Angels, shall not be blinded by any earthly considerations. There shall be no entreaty, no way to auoyd, no other remedy, but that they shall and must appeare. It is a straunge matter, and not to be seene, that any Emperour, King, Prince, or any such mightie Potentate, should be called to iudgement, or should bee subiect vnto the sentence of the Iudge. For why? as they say, the Prince is aboue his law, and not to be censured by any. Subiects are vnder the penalty of lawes, and iudgement may passe vpon them: but as for the Prince and the highest in a Realme, who dare controll him if he do ill? But from this iudgement of this mighty & heavenly Iudge, whom no power can resist, shall neither Emperour, King, Prince, nor mighty Potentate be exempted, neither can they be dispenced withall, but that of force and necessitie, they must make their personall appearance. There shall be no respect of persons, high and

and lowe, rich and poore: all shall appeare. Yea then it shall be far better with the poorest begger, that hath lived in the feare of God, then with the mightiest Emperour, that in his life time hath had little or no regard to serue God. For true it is, that the mighty shall be mightily punished.

All prophane persons, leaud liuers, Atheists, persecutors, which haue beene enemies to God, to his word, and to his ministers, who haue wished in their hearts, there were no God, nor any iudgement, who haue made a scoffe and contempt of all goodnesse, and of the professors and Ministers thereof, they shall of force bee brought to this Iudgement. But what? To speake in theyr owne behalfe? No, they shall not bee able. For at that time and there, they shall confesse theyr faultes and haynous offences, and make bitter lamentation, but all too late, and there shall they waighe in trembling sort, to heare their iudgement.

No excuses
shall serue.

And who is it amongst vs, that knowes himselfe guiltie, that will declare the

the truth, being called before a Iudge? but rather our mindes runne vpon deuices and excuses; how wee may blinde the Iudge, and defend our selues, and auoyd that which is toward vs. And so long as wee haue to deale with mortall men, it may so fall out, that our excuses may serue the turne, and set vs cleare.

But when our cause commeth to be tried before GOD, from whom nothing is or can bee hidde, and vnto whom nothing can bee secret: then no excuses can preuaile, neither shall any deuices helpe vs or blinde the Iudge. Our first parents, when God called them to their tryall, for transgressing his commandement, and when they fled from God and hid themselves, (although they were still in Gods presence, but foolishly they thought otherwise) how did they aunswere for themselves, but by excuses? Adam hee speakes for himselfe, *Gene. 3. 12.* and saith, *The Woman which thou gauest to be with me, she gaue me of the tree, and I did eate.* The woman likewise shee thinkes to escape by that meanes;

Ens

Ene, saith, The Serpent beguiled me, and I did eate. When King Saul had disobeyed Gods commaundement, turning asunder the pray, being called to an account, he deuiseth a currant excuse, and saith, Yea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amelek, and haue destroyed the Amalekites. But the people tooke of the spoyle, sheep and oxen, & the chiefest of the things, which should haue bene destroyed, to offer vnto the Lord.

Amongst these, may Pilat be reckoned, who against his owne conscience, condemned Christ to death, and yet would excuse himselfe, as though he were innocent in the cause. *Math. 27. 24. When Pilat sawe that hee could do nothing, but that more tumult was made, hee tooke water and washed his hands, saying, I am innocent of the blood of this just man.* In the description of the latter iudgement, *Math. 25. 44.* wee read that some began to excuse themselues, saying, *Lord when sawe we thee an hungred, or a thirst, or a straunger, or naked, or sick, or in prison, and did not minister vnto thee. Nevertheless*

uerthelesse all this serued not, but vnto them it was said: *Depart from me ye cursed into euerlasting fire.* And such part is Pilat like to receiue, for all his excuse. King Saul his excuse was not taken, our first parents elcaped not for all their excuses, but dyed the death: and shall wee thinke our case to be better then theirs, howsoeuer wee thinke, wee shall not so finde it. There shall we appeare, when as no friend, nor any body shalbe suffered to speake for vs, and in our defence, and when a faire glosing tale shall not bee heard, for the plaine and naked truth must then come in place, and we shalbe enforced to giue our account, every one of vs by our selues.

This is the principall matter that we must be done before the Iudge, that we must giue account of our selues, and of our deedes done in this life. And most shall haue sorrowfull hearts, because they shalbe called to their accounts. As it was said to the euill steward, *Come giue account of thy stewardship:* so shall euery one of vs be called to our account, how we haue spent our time, how we haue vsed those benefites, gifts and gra-

Wee must
giue account

ces which God hath endued vs withall; whether to Gods glory, and to the benefit of other, or after our owne pleasures, and to the hurt of others. In the Epistle to the Romaines, Chap. 14. 10. 12 *We shall all appeare before the iudgement seate of Christ; and then euery one of us, shall giue accounts of himselfe to God.* The wicked which lightly cannot be brought to any accounts, they shal giue accounts to him that is ready to iudge quick and dead. 1. Pet. 4. 5. Not only most notorious and wicked deedes shalbe called to account, but we shall giue a reckoning for euery idle word. So we read, *Math. 12. 36. Out of the good treasure of the heart, we bring forth good. But I say vnto you saith Christ, that of euery idle word, that men shall speake, they shall giue account thereof, at the day of Iudgement.* When as wee shall aunswere for our selues, beeing altogether vnable to aunswere one for a thousand. Yea so much the more grievous it shall bee, because wee shall open all the secrets of our heart, and bee enforced to confesse our misdeeds, and to keepe backe nothing, all must bee manifest.

And

And not as it is in this world, when vpon the humble confession of our sinnes to God, wee may cry for pardon; and hope to be forgiuen; but then shall our confession be; to our open shame, confusion, and endlesse destruction. Wherefore this day of iudgement, may well bee called the day of Reuelation, when as all things that are now hid, shall then be reuealed and made known. Here on earth, many things are kept close, Secrets opened. hid and huddled vpon. But God shall tighten faith the Apostle, things that are hid in darknesse: 1. Cor. 4. 5. and make the counsels of the heare manifest. And at that day, Ro; 2. 16. God shall iudge the secrets of men by Iesus Christ. In this life, many great and sinfull deedes are not punished, but remaine hid and vnknowne, and the parties passe as guiltlesse, and without all faulte, who thinke themselues cleare inough, so long as they can keepe their owne counsell. But our Sauour Christ, Luke. 8. 17. sheweth the matter to be cleane contrary. Nothing is secret that shall not bee euident; neither any thing

thing hid, that shall not be knowne and come
 to light. The which in Eccle. 12. 14. is
 more manifest: & God will bring eu-
 ery worke vnto iudgement, with euery secret
 thing, whether it be good or euill. Which
 is not set downe to driue vs to dispaire:
 although no doubt we are priuie to ma-
 ny hainous sinnes, the which we would
 not for all the worlds good, should bee
 knowne abroad, and in euery mans
 mouth: yea & such sinnes that are forcible
 enough, to driue vs to dispaire yet seeing
 in the iudgement day, they shall be re-
 uealed, be they neuer so secret, wee are
 moued hereby, to call for mercy, while
 God doth graunt vs life; and to pray
 with the Prophet: *O Lord deliuer mee
 from my secret faults, from my secret sinnes,
 from my secret offences.* This therefore
 that our secret hidden faults, shall come
 to light & iudgement, is a very profita-
 ble lesson for vs, whereby we may learn
 to feare what we do, although wee may
 keepe it close from men: as also that we
 may bethinke our selues of that which
 is past, and pray for forgiuenesse, and be
 more warie and circumspect in time to
 come: so that it keepeth vs in the feare
 of

of God, so long as we liue: and let this be vnto vs, in stead of *Auricular confession*, in remembrance whereof, in euery time and place, wee may flye and auoyd all sinne, whether it be secret or open; whereof if we take not heed, we may incurre the daunger of Gods wrath and heauy iudgement. And at the day of iudgement, shall God bring all matters to light, as we may read, *Reue. 20. 12.* And I sawe the dead both great and small stand before God: and the bookes were opened, (that is their conscience) and another booke was opened, which is the booke of life. And the dead were iudged of those things which were written in the bookes, according to their workes.

It is not onely God, that shall bring our secret sinnes to light; but euen our owne consciences shall bewray vs, as the last place of Scripture alleadged. *Reue. 20. 12.* dooth testifie, where by the bookes that were opened, our owne consciences are vnderstood, which shall be most ready to reueale all things. According to that in the Epistle to the Romaines, Chap. 2. 15. Which shew the effect of the law written in their hearts, their conscience

science also bearing witnesse, and theyr thoughts accusing one another, or ex-
cusing, at that day, when God shall iudge
the secrets of men by Iesus Christ. And
full truly is it spoken, that a mans con-
science is in steed of a thousand wit-
nesses. For when time shall serue,
there shall not neede many accusers,
or store of euidences to be giuen vp a-
gainst vs, seeing that our conscience
which is our secret storehoue, shall
declare all, although it bee neuer so
much against our will; and that with-
out any cōstraint or comparison. Where-
of we haue a sufficient and manifest try-
all, even in this life.

For tell me, who is it among vs,
but must of force confesse, and dooth
perceiue so much in himselfe, that
hee cannot, no nor may not forget
his sinnes and misdeedes, for our con-
science will not suffer it; and especi-
ally the more notorious, bad and wic-
ked, our deedes haue beene, the
more fresh and fresh they are, and
will bee in our remembrance. They
will come into our mindes, when wee
little thinke of any such matter: and
if

if wee would neuer so faine, wee cannot put them away from vs, and when they come into our mindes and remembrance, they bring dumps and sorrow inough. Which is a token and a most apparant signe and prooffe, of the iudgement day, vnto the which time all our finnes are referued to bee iudged. Before we commit any wicked or notorious deed, our conscience within vs doth grudge against it, and would full faine bridle and restraine vs from it, if it were possible: but after wee haue done the deed, it is a torment vnto vs, and that more grieuous inwardly to our mindes, then any whip or scourge to the body can bee, because the one is but for a time, the other lasteth long and shall endure. By which inward griefe conceiued, and sorrowe of conscience, many are driuen to dispaire, and doo thinke so bad of themselves, for theyr wicked, vnlawful, & vngodly deeds, that they are desirous to reuenge the matter vpon themselves, and to be their owne tormenters, before the iudgement day come. But if there be any that can say, their conscience is cleare, let the reioyce,
and

and giue God the praise and thanks; who hath preuented them with his grace, and preserued them from euill. And as a guiltie conscience is his owne tormenter, so a good conscience is a continuall feast. He or shee that is not charged, or rather ouercharged by their owne conscience, they haue a continuall ioy within them: so if our owne hearts condemne vs, God is greater then our hearts, and knoweth all things. And what miserie trowe we, doo the wicked of the world liue in? For the Lord hath said, *There is no peace vnto the wicked*; when in all their life, is feare and terror; carrying in their breasts tormenting furies, to hold them day & night, in feare of endlesse destruction. And what should those heavy dumps and inward feares signifie, but that there is a iudgement, and that there is a hell, as well as a heaven. Their hearts doo droope, and their consciences are affrighted, and God by his secret power dooth worke this feare: and no doubt they feelee that there is giuen to them a spirit of bondage and feare, through which they tremble at their owne estate. They are

in mount *Sinay* : where is the burning fire, blacknesse, darknesse, tempest, and the sound of a Trumpet, in consideration whereof, they tremble and are inwardly tormented.

But thou wilt say, the wicked prosper, and reioyce in their dayes, they are bound in no such bondage, nor feare no such feare. Thou canst not tell, neither dost thou know, the heart of wicked man, howsoever hee boast in his substance and outward prosperitie, and seemeth to haue peace, peraduenture there is a bitter remembrance within him, of the iudgement to come. He may delight and sport himselfe, but in that laughing the heart is sorrowfull, and that myrth doth end in heauinesse. And albeit they striue maruellously, to cast out this feare, yet if they could cast it out from them, as out of a cannon and field-peece, yet would it euermore returne vnto them againe, and vex their heart, that so flyeth from it. If they would full faine feare vp their consciences, as with a hot and glowing Iron, yet sometime it will awake them, as out of a sleepe, so that vpon a sudden, they shall see a fear-



full sight of death and iudgement. And as we read, *Rom. 8. 19.* *That the feruent desire of the creature wayleth, when the sonnes of God shall be reuealed:* so also we may well say, that the consciences of men, do groane as it were, vnder the burthen of sinne, and earnestly desire to be di-burthened, and yet they shall not. For at the iudgement day, when all the creatures of the earth shall haue their desire, then shall the consciences of the wicked torment them a fresh, and that more fiercely then euer they did before. For then shall the time be, that we shall giue account, and God shall bring all our secret sinnes to light, our consciences bearing witness against vs.

The diuell
shall accuse

And yet there remaineth an other accuser, beside God and our owne conscience, and that is the diuell, who alwayes sought our destruction, and brought vs vnto it, by diuers temptations and sugered baytes. The diuel shall be at hand to accuse vs, to call for iudgement against vs, who after our iudgement is giuen, and the sentence past, shall be ready most terribly to torment vs, world without end. And to bring this

this to passe, then shall he lay deeply to our charge, and call for iudgement against vs, reioycing and triumphing that he hath so good a cause before so righteous a Iudge, earnestly crauing that hee will iudge vprightly, because iustice and iudgement is the preparation of his seat, and his throne is established by it. I pray thee therefore, will this accuser say, giue sentence with me, and iudge him to bee mine, which while hee liued would be none of thine: mine he or she whosoever is by right, and they haue defertued to suffer torments with me: and seeing they haue followed my wayes in theyr liues, now let them be partakers of my punishments. And shall not the Iudge of the world doo right saith *Abraham*, and minister righteous iudgement? yea doubtlesse, as the Apostle *S. Iude vers. 14.* hath set it downe. *Behold the Lord commeth with thousands of Saints, to giue iudgement against all men, and to rebuke all the vngodly among them, of all their wicked deeds which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.*

When all matters are thus made ma-

nifest, all shall be iudged, partly according to the confession of their owne guiltie conscience, and partly by the word of God, which they haue hard, and which they haue either neglected or despised: euen by the selfesame word shall they be iudged. For by that shall they be made without excuse, and the more culpable before Gods iudgement seate. As we may reade in the Gospell of S.

Word. *John, Chap. 12. 48. He that refuseth me, and receiveth not my words, hath one that iudgeth him: the word that I haue spoken, it shall iudge him in the last day. Where by the way we are taught, to haue the more regard of the word of God, and with reuerence to heare it, with remembrance to keepe it in our hearts, and with care to expresse it in our liues and conuersation, that it may be a helpe to our saluation, whereas otherwise it is like to bee our Iudge to our condemnation. Which is further declared by that which is set downe; Acts 13. 40. 41. Beware therefore least that come vpon you, which is spoken of in the Prophets: Behold the despisers and wonder, and vanish away: For I worke a worke in their dayes, a work which*

ye shall not beleue, if a man would declare it unto you. Which worke by the interpretation of the learned, is the vnspokeable vengeance of God, vpon those that contemne his word.

Thus then beeing in his presence, and after the generall trial of our cause, and after we haue giuen our account, shall Iesus Christ, who is appointed to be the Iudge of quick and dead, proceed to Iudgement; in seperating the iust from the vniust, the good from the bad, the wheat from the chaffe, the sheepe from the goates. For in this world they are mingled together, the good with bad, and God suffereth his raine to fall, as well vpon the vniust as the iust; neither is he hasty to separat them, the one from the other in this life: To the end that he may shewe his patience toward the wicked, in giuing them time and space to repent; as also by their meanes, he exerciseth his Church and people, to teach them patience, and to try whether they will stand stedfast vnto him, or fall away from him, with the rest of the world. And as he rebuked his Disciples, because they desired that fire should

come downe from heauen to consume the Samaritanes; so also he findeth fault with them, that would haue a seperation before the iust time come. According as we read in the Epistle to the Romans, Chap. 12. 19. *Vengeance is mine, I will repay it* saith the Lord. God knoweth his iust time: and his appointed time, is the end of the world. Which matter is very effectually set downe in a Parable, *Mat. 13. 12.* For after the good seede was sowne, and the blade sproong vp and brought forth fruite, then appeared also tares. Then came the seruants of the householder, and said vnto the maister: *Maister, sowedst not thou good seed in thy field? from whence then hath it tares? And hee said to them, the enniuous man hath done this. Then the seruants said vnto him; Wilt thou then, that we goe and gather them vp? But hee said nay; least while ye go about to gather the tares, yee pluck vp also with them the wheat. Let both grow together, untill the haruest, and in time of haruest, I will say to the reapers, gather ye first the tares, and bind them in sheaues to burne them, but gather the wheat into my barne.* The godly therefore may comfort themselues with

with this, that in time to come, though not presently and out of hand, there shall be a separation. The kingdome of heauen is likened vnto a drawe net, cast into the sea, that gathereth of all kindes of things: which when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away: So shall it be at the end of the world; the good and the bad shall be parted: after that the trumpet hath blowne, and the dead be raised. Againe the seed sowne, is the word of God preached: The field wherein it is sowne, is the world; the good seed are they which with an honest heart, heare the word and keep it, and bring forth fruite; and these be the children of the Kingdome: and the tares are the children of the wicked, and the enemy that soweth them, is the diuell: and the haruest is the end of the world, and the reapers be the Angels. As then the tares are gathered and brent in the fire, so shall it be in the end of the world. The sonne of man shall send forth his Angels, and they shall gather, and they shall separate. Math. 13. 39. When the regions and parts of the earth are white, then is the time of haruest. As we read in the Reue. 14. 15. That the

Angel cried with a loud voyce to him that sate on the cloud ; Thrust in thy sickle and reape, for the time is come to reape, for the haruest of the earth is ripe. As though he saw the time when the number of Gods elect and chosen children, should bee fulfilled, and the sinnes of the vngodly and wicked, come to a full measure. And the *Angel* thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into the great Wine-presse of the wrath of God. So shall the bad bee seperated from the good, as a shepheard seperateth the sheepe from the goates : and the Iudge, who is meant by the shepheard, shall commaund the sheepe to be set on his right hand, and the goates on the left, the good and the bad. And then will hee addresse himselfe to giue sentence, and to take order for the execution of his iudgement.

Sentence.

And who shall stay or hinder this iudgement ? or who shall auoyd the fiercenesse & furiousnesse of his wrath ? Shall the king be deliuered by the multitude of an host ? No, he shalbe but as one man, naked and vnarmed, and without

out helpe ; and hee that shall come to iudge him, commeth with infinite thousands of Angels. The strength of the strong man shall then stand him in no stead, but instead of strength, he shall bee resolved into feare and weaknesse. The wealth of the rich man shall not ransome him : for riches shall not preuaile in the day of wrath. Before so wise, so vpright, such a Iudge, of that courage thou shalt stand, whom neither feare shall daunt, nor fauour shall moue, nor gold shal bribe and corrupt him, neither any entreaty or prayer, then at that time shall perswade him. There shalbe no respect of persons, no falsifying of the cause, no colours nor excuse to blinde him; no learning, no men of lawe shall defend thee : no wit nor pollicie shall go beyond this Iudge : no speech nor flattery shall preuaile with him : in a word, what shall worldly helps doo, when the world it self shal vanish away? Nothing that shall be deuised shall turn his mind, nothing shall alter or reuerse his iudgement, it shall passe without deniall, and without all reuocation. For then shall hee come to iudge the world

righteously, and to minister true iudgement vnto the people.

And thus after that the sheepe be seperated from the goates, shall iudgement be executed, and sentence shall be giuen, in such sort and order, as we read it set down, *Mat. 25. 34.* Then shal the king, that is the Iudge, say to thē on his right hād; *Come ye blessed of my father. inherit yee the kingdome prepared for you frō the fōundatiōs the world.* But to thē on his left hand, he shal say; *Depart frō me ye cursed into euerm-lasting fire, which is prepared for the diuell and his angels. And these shall go into euerm-lasting pain, and the righteous into life eternall.* By reason of which fearesfull sentence, the wicked shall haue good cause to say to the mountaines, and to the Rocks, *Reue. 6. 15.* *Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the lambe.* For the great day of his wrath is come, and who can stand? They shall desire to hide theselues in dens, & amōg the Rocks and moūtains, but yet shal they not auoid his presence: they shal desire death, & shall not find it; & seeke after it, and yet shall death fly frō them. And as the diuels (as

we read in the Gospell) besought Christ that he would not torment them before their time, so now shal the time of y^e terrible wrath of God be, whē the diuels, together with all the people, y^e haue either forgotten, or not regarded, and highly displeased God, to y^e utter hazard of their soules, shalbe cast into hell, and throwne into endlesse torments. And therefore shall his comming be in flaming fire, to render vengeance against the sinners of the earth: who not onely shall be deprived from the presence of God, and from the glory of his power, and frō the company of the blessed Angels, and redeemed soules; but that which is far worse, and more grieuous and lamentable, they shall be punished with euerlasting perdition and destruction. And the Angels that seperat the good from the bad, shal then gather out of his kingdome all things that offend, and them which do iniquitie, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. *When as the iust and godly shall shine as the Sunne in the Kingdome of their father: and when the accursed sort shall go downe by a by way.*
a backe

a backe way and a blacke , with many a sigh and sob from God , from the Angel, from the Saints, from ioy, from glory, from blisse : with the fiends of Hell, to suppe in the pallace of darknesse with the princes of horror, at the table of vengeance, in the chaire of calamitie, with the crowne of death vpon their head, hauing nothing before their eyes , but infinite torments prepared for them.

4.

**How this
iudgement
pertaineth
to the god-
ly and to
the wicked.**

By the sentence pronounced and last iudgement giuen, an entrance is laid open vnto me, to declare vnto you, how this iudgement pertaineth to the wicked and vnto the godly , which was the last thing, in this treatise of the latter iudgement , that I purposed to speake vnto you of. Vnto the which, I haue thought good to adde an exhortation , that wee may be prepared against the time , hauing oyle in our lampes , with the fiue wise virgines, that waited for the coming of the bridegrome.

It is an article of our beliefe, and surely not without singular comfort and commoditie, that he that vouchsafed to take our nature vpon him , and to bee
cloathed

cloathed with our flesh; that suffered and endured the spitefull dealing of the wicked, and an accursed death for our sakes: that he that rose from death to bring vs to life; that he that ascended into heauen to procure vs an entrance into his fathers Kingdome, and to make vs fellow heires with himselfe: that he I say, would not forsake vs, euen in the most dreadfull time and greatest necessitie, when we had deserued the heauy sentence of iudgement, and wofull condemnation. That hee would set vs free from all feare, and to haue that comfortable and most gracious regard of vs, as though we had neuer offended him, and to vse this chearefull and ioyfull speech vnto vs, *Come ye blessed.* I say this article is not without singular comfort, *From thence shall he come to iudge both the quicke and the dead,* Which is not spoken to the wicked, to whom nothing is comfortable, but onely the vanities and pleasures of this transitorie life, which shall haue an end, and a sudden end, and a finall and heauy recompence: but to the comfort of the godly, and to encourage them, which haue sighed and groaned vnder

vnder the burthen of their sinnes; and who haue fledde vnto the throne of the grace of God, and holding out a godly course, haue through hope and patience, looked for this deliuerance, which shall be at the day of doome and iudgement. Which comming of Christ vnto iudgement, shalbe vnto them, as the appearing of the Angel was, after Christ his resurrection vnto the women, that is milde and gentle, *Be not ye affraid, let not your hearts be troubled.* But vnto the rest, his countenance shall be like lightning, *and hee shal come in flaming fire, redring vengeance.* So that they shall not be onely astonied, and become as dead men, as were the souldiers, that were set to keepe our Saviour Christ in the graue: but furthermore, they shall be in horrible feare and trembling. And happy were they, if they might be partakers of their desire so far, as not to be, & to become as thogh they had neuer bene borne. But as the godly do passe to ioyes, so the other of force must liue in eternall torments. In consideration of which iudgement, and torments to come, they leade a life continually in feare, and treble at the remembrance

brance of their woful estate, which hereafter shalbe.

The godly also haue good cause to feare the selfesame feare of the last iudgement and eternall torments, in respect of their manifold sinnes and offences, whereby they haue prouoked the heauy wrath of God against them. But that they might be raised vp againe and comforted, it pleased our Sauour Christ to receiue the sentence of condemnation himselfe, and against his owne person (hee beeing altogether innocent and guiltlesse) in the presence, and from the mouth of an earthly Iudge, *Pontius Pilat* by name; that wee might bee acquitted and set free, at the terrible and fearefull day of iudgement, which in the ende of the world shall come vpon all flesh; that wee I say, might bee acquitted which are altogether full of sinnes, and altogether guiltie. According to that we read. *Ro. 8. 1. Now then there is no cōdēnatio to them that are in Christ Iesus. And what shall we then say? If God be on our side, who cā be against vs? who spared not his own son, but gaue him for vs al to death: how shall*

shall he not with him giue vs all things also? who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, & maketh request also for vs. So that I may boldly say to them, who feelee the inward comfort of Gods spirit within their hearts, by the forgiueneſſe of their sinnes through Christ his death: Feare not this feare, nor tremble as the wicked doo at this iudgement. For seeing ye are led by the good spirit of God, it is a token that yee are the children of God, and that yee haue not receiued the spirit of bondage to feare againe; but ye haue receiued the spirit of adoption, whereby we cry *Abba*, which is as much as to say father, euen our father which art in heauen. And the same spirit of God beareth witnesſe with our spirit, that wee are the children of God: and if we be children, wee are also heires, euen the heires of God, and fellowe heires with Christ our elder brother. Wherefore there is no cause why the godly should feare this iudgement, as the wicked feare it. For as the
one

one sort shall at that day receiue the iudgement of condemnation, whereof they haue an inward feeling in this life, which makes them feare; so the other shall receiue the sentence of absolution, and shall bee quit as it were by proclamation, when Christ shall say, *Come yee blessed.* Which is the cause that moueth the holy Apostle S. Iohn, 1. Ep. 4. 17. to breake forth into these words: *Herein is the loue of God perfect toward vs, that we should haue boldnesse at the day of iudgement.* Therefore the godly make their prayers, and wish that this day might come shortly, *Reue. 22. Come Lord Iesus come quickly.* The wicked would not haue it come as yet: nay, if it were possible, they could wish it should neuer be, and that it would neuer come to passe. Torment vs not, say the diuels to Christ, before our time: Oh say the wicked, that this time might neuer be, or that after death, wee might vanish away and come to nothing. How greatly auailable shall it be to the godly, when hee that is their Sauour, and hath shed his most precious bloud for their redemption: hee that is their elder brother, and

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hath purchased vnto them this libertie, as to be called the sonnes of God; when he that is their head, and hath made the members, shall be their Iudge to iustifie them, and to declare them righteous; and when at that day hee shall deliuer them from all sinne, feare of death, the diuell, hell, and all other miseries, wherewith other shall not onely be ouertaken but overwhelmed. For who shall lay any thing to the charge of Gods children? and who shall procure their destruction, whose saluation God hath wrought? But to the great terrour of the godlesse and wicked, who feare not God, nor loue either Christ or his Gospel, hee shall be their Iudge, to their fearefull and that most iust destruction.

This also shall not onely be an inward refreshing, among great miseries, wrongs, and persecutions, while wee liue heere on the earth, but also a great ioy in time to come, that all vnrighteous iudgement shall be called to account, and that there shall be a generall and most absolute reformation. For on earth, for the most part, there is no true iudgement, as
though

though the iudgement seate were appointed for the defence and maintenance of them, not that are oppressed, but that do oppresse: not for the reliefe and succour of them that are wronged, but to countenance and bolster them out, who as the Propher saith, devise mischief vpon their beds, and practise it when they come abroad. Therefore Salomon, Eccle. 5. 7. giueth instruction to the godly, that they be not moued, and that they may be confirmed in patience, looking for a day of hearing. *If in a countrey saith he, thou seest the oppression of the poore, & the defrauding of iudgement and iustice, bee not astonied at the matter, and maruell not; for hee that is higher then the highest regardeth, and there bee higher then they.* Whereby they are put in miad, both of a more vpriht ludge, then is on earth to be seene; and of a more righteous iudgement, by the vertue and force whereof, they shalbe both righted and relieued. Concerning which matter, Esdras hath spoken very well, 2. Esd. 7. 32. *The earth shall restore those that haue slept in her, and the most high shall appeare vpon the seate of iudgement;*

and miseries shall vanish away, and long suffering shall haue an end: iustice onely shall continue; the truth shall remain, and vnrigh-
teousnesse shall beare no more rule. For the wicked thinketh not on the iudgement to come; nay they are inwardly blinded, and that by Gods secret appointment, being so farre giuen vp to their owne lusts, that they care not what villanie or violence they put in practice. But the godly are willed to haue regard to this rightfull day, when true iudgement shall onely haue the vpper hand: againe they must take heed, that when they suffer, they suffer not as euill doers and malefactors; for then they cannot looke for redresse an other day, and then this earthly iudgement dooth lawfully take place against them. But in all well doo-
ing, let euery one commend his soule to God, and commit his cause to that righteous Iudge. This last iudgement therefore is for the benefite of the godly, that it may go well with them, whose cause in this life could not be heard, nor any iustice done them. Againe, that not onely they may be righted in their cause, but also that they may bee deliue-
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red from that infamy, and from those spitefull and approbrious speeches, which the world hath giuen out against them: dooing them more hurt and wrong, and inward griefe thereby, then by false iudgement which hath passed against them, and whereby they haue had their willes of them, and haue preuailed. And as the restoring of their righteous cause, and of their credit and good name, which the world hath laboured to depriue them of, shall be an occasion of Christ his cōming to iudgement, so also is the condemnatiō of the wicked. For in this life their cōdemnation is begun, their conscience witnessing against them, which then, and at the iudgement day, shall fully and perfectly be declared; which is not spoken, that the godly are cleare from iudgement by their desert: for they are sinners and offenders, as others, though not perhaps in the same degree. Who through repentance and a liuely faith, taking hold of the mercies of God, haue no need to feare this iudgement, because God doth not impute their sinnes vnto them; and also their consciences do in

this sort declare them free: although in respect of themselves, they are greatly guilty. So that Christ shal stand on their side, and their conscience shall witnesse vnto them, the exceeding loue of God and his gracious mercies, which shalbe the breath of life vnto thē, & an assurace of heauēly ioyes. But the wicked because they haue their cōsciences accusing and condēning thē; the fierce cōutenance of the Iudge to daunt them, and fearfully to dismay them; the diuel pleading against them, and calling for iudgement to be done vpon thē: therefore are they to look for nothing else, but even the seuerity of iudgemēt, & the fearful sentēce of cōdemnation: which shal make them as it were to fall in peeces, through quaking & trembling, and to be resolved to nothing: but that by Gods appointment they are reserued to euerlasting punishment, together with the diuell & his angels. Who also I mean the diuell and his angels shalbe cōdemned by the sentence of Gods seuerer iudgement, not only because they haue highly offēded god, but also because they haue bene the authors of the ruine & downfall of all mankind,

in prouoking and tempting them to all disobedience, sin & mischief. When as the righteous shall liue for euer, & shall receiue a glorious kingdome, & a bewtiful crowne at the Lords hand. Christ shall come again the second time, as it is *John. I 4.3.* and shal receiue vs vnto himself, that where he is, there may we be also. And as it is said of our Saviour Christ, to the manifestation of his great glory, that they shall then see him, whom they haue pierced through: whose presence, shall be to the greater confusion of the wicked & his enemies, who shalbe constrained to behold him to be their iudge, and to abide his iudgement, whom they haue in this life so greatly despised, & so cruelly handled: so also shal Christ make his members the godly, repentant, & faithfull partakers of this his glory, as he himself hath promised. *Mat. 19. 28.* *That they shal sit vpon twelue thrones, and iudge the twelue Tribes of Israel:* not that they shalbe Iudges, but that they shal approue his iudgement. A shadow wherof, we haue in these our earthly iudgments, whereas you see the iustices & men of account, sit with the Iudge, not that they haue to do with pronouncing sentence, or with

the iudgement , but that amongst the rest , it is a token vnto them, of honour and dignitie , in the sight of the people. According to the which meaning , wee read, *Luk. 13. 28. That there shall be weeping and gnashing of teeth, when the vngodly shall see Abraham, Isaac, and Iacob :* (meaning thereby, the godly and faithfull) *and all the prophets in the kingdome of God, and themselves thrust out at doores, and heauen gates shut against them: being in that taking as the rich man was, spoken of in the Gospell, who being in hell, beheld Lazarus in Abrahams boosome , himselfe crying out but for one drop of cold water , to allay that burning and vnquenchable heate, which he found himselfe to be in , and could not haue it. Then shall they begin to say with themselves, when they shall see the righteous stand in great boldnesse , so that they shall be vexed with horrible feare , and wonderfully amazed , then shall they chaunge their mindes , and sigh with inward grefe, and say within themselves; Wisd. 5. These are they, whom sometime we had in derision , (as indeede who are more derided and contemned*
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in the world, then they that be well disposed, and to their power liue after the feare of God) *These are they, whom wee had in derision, & in a parable of reproach. We fooles thought their liues madnesse, and their end without honor. But now how is it, that they are counted among the children of God, and that their prouision is among the the Saints: and that they are so highly in Gods fauour? Therefore we haue erred from the way of truth, and the light of righteousness hath not shined vnto vs: and the Sunne of understanding rose not vpon vs. We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through daungerous wayes, but wee haue not knowne the way of the Lord, nor liued in his feare.*

And now hauing heard the chiefest matters concerning the day of doome, and the generall and last day of iudgement; that wee may the better bee prepared vnto it, let vs heare what counsell is giuen vs, in holy scriptures. And first, that of the Apostle *S. Paul*, may take place, and seemeth greatly to tend to this purpose. Which counsell wee read, *I. Cor. 11. 13.* in this sort, If wee

would iudge our selues, we should not be iudged : and this profit wee should reape thereby, that in time to come, we should not be condēned with the world. But as a matter full of terror and pen-siuenesse, wee will not enter into so deepe a consideration, nor trouble our consciences so farre ; as to iudge our selues, or to fall into examinari-on of our owne wayes. Whereas no doubt if wee should so doo, it would fall out most happily on our side. For if vpon due tryall and examination, without all partialitie and affection, wee should pronounce sentence of iudgement against our selues, according to our deserts, it would bee no otherwise, nor no better then condemnation. And yet not that condemnation which woorketh dispaire, but such a condemnation whereby wee might bee acquitted from euerlasting condemnation. As the same Apostle writing to the Corinthians, 2. Cor. 7. 9. *I now reioyce saith he, not that yee were sory, but that yee sorrowed to repentance. For yee sorrowed godly, so that in nothing ye were hurt by vs. For*
godly

godly sorrowe causeth repentance vnto saluation, not to bee repented of; but the worldly sorrowe, causeth death. So verily, if wee would enter into iudgement with our selues, it would procure a grieffe and sorrowe; but such a sorrowe (especially if it came from a well meaning minde) that should not be vnto death. For by iudging of our selues, we should take a viewe of that death, and of those torment, which by reason of our sinnes we deserue. And by this meane, we should be driuen to repentance, and to seeke after God; to bee reconciled vnto God, & to returne into his fauour: that our consciences might be disburthened of so great feare, which the seuerity of the last iudgemēt of god, might work within vs, & that we might haue boldnesse and comfort in that day. But if we walke on securely & carelessly, and wil not once vouchsafe to enter into iudgement with our selues, then may we a while be merry in this world, but our mirth shal hereafter be turned into mourning. As the wise mā doth put such carelessse persons in remembrance, that in their iollitie, they might not too much forget themselves.

Reioyce

Reioyce saith he, if so be, it seeme good in thine eyes, but remember therewithall, that thou shalt be called to account and to iudgement. *Eccle. 11. 9. and 12. 14.* And therefore he giueth this counsell, Chap. 7. 14. *It is better to go to the house of mourning, then to the house of feasting. Anger is better then laughter; for by a sad looke the heart is made the better.* Better it is to be in the house of mourning, and to weepe for our sinnes, whereby we are in daunger of Gods iudgement, then to be in the house of feasting and forgetfulnesse, to enioy some pleasure with the world for a small time, seeing our life is but as a span long, & that here onely, and in this life, is the time of forgiuenesse, that we may be pardoned. Better it is to be angry with our selues, then to please our selues in such sort: and a sad minde is a meane and a great help to further our repentance. And how shall we obtaine so godly a purpose as to bee set free from Gods heauy anger, which we haue most iustly deserued, if we doo not vse the meanes which tend therevnto? Commonly where iudgement is, there followeth condemnation:
but

but heare how sweete and comfortable it is , that in iudging of our selues after this order, which I haue set downe vnto you, we shall find a way to be quit from euerlasting condemnation. Which we can no way escape, if in this life wee doo not iudge our selues and condemne our selues, by true repentance ; calling for mercie and forgiuenesse, that wee may be receiued into Gods fauour, and not in time to come, to be condemned with the world. For in so iudging of our selues, it is not a meanes to cause vs to dispaire, but to haue a better hope, and an enduring, and a reioycing comfort: which comfort, shall neuer bee taken from vs, if still wee be mindfull to call our selues to iudgement, and haue an eye to our wayes, that wee do not offend God.

Wherefore let euery one of vs pray, that our hearts may bee so prepared against this iudgement day, that we may be most willing to call our selues to account, and to iudgement. So that hauing thus humbled our selues, after a while all feare shall passe away from vs, and our hearts shall be filled with ioy ;
and

and whereas heretofore we haue wished that this day should not bee, now wee shall desire in heart to haue it come to passe. And so much the more, because our consciences shall assure vs, (our sins
 • being forgien) that we shall not bee among the number of them, that shall be condemned, but among them to whom it shall be said, *Come ye blessed, inherit the kingdome prepared for you.* Which comfortable word, God graunt we may then heare, to our euerlasting comfort.

Spend the
 time in an
 honest vocation.

An other remedy to auoyd the seueritie of this punishment is, to seeke to please God in this world, in an honest vocation and trade of life. For as idlenesse is the cause of many sinnes and vices, so godly painfulnesse is the mother of all vertues: and which doth breede a great comfort to our cōsciences, against the time when we shall be called to our account, how we haue spent our time, and imployed those good gifts, wherewith God hath inabled vs.

Therefore in the Gospell, before the declaration of the latter day of iudgement, there is mention made of the talents

lents that were bestowed, & they that receiued them, were called to the reckoning, how they employed them: the slothfull being bound hand and foote, and cast into vtter darknesse, and the painfull highly aduanced. So that there is a way offered to auoyd iudgement, and they that are therein negligent and carelesse, shall be guilty of iudgement: and shall fall into diuers mischiefes and sins, which shal make them more faulty, and worthy of greater condemnation. The life of man somewhere is compared to a warfare, because wee ought to fight with it, and to resist aileuill tentations. So also is it wel compared to marchandise, because we ought alwayes to be painfull, according as God hath appointed. The marchant increaseth the wealth and honor of the cōmon-weale, and hath wherewithal he may be liberal vnto others, & rich vnto himself. In like fort, hath God created vs to his honour, and that by that vocation, wher vnto he hath called vs, we shuld set forth his glory: & as we are borne to the benefit one of another, so in our vocation, ought we to do good to al, as much as lyeth in our power.

And

And by the performance of our dutie, according to Gods commaundement, we shall be able to assure our selues of Gods fauour and blessing towards vs. Let vs redeeme the time saith the Apostle, for no dout we haue spent much of our time euilly. And so redeeming the time, that is granted vs in honest, vertuous, and godly affaires and exercises, we shalbe kept from wicked rhoughts, ydle words, and shamefull deedes, whereby we are made guiltie of Gods wrath and heauy iudgement.

A wonder it is to see, that many to whom God hath giuen excellent gifts, do least vse them, eyther to Gods glory, or the benefite of their countrey. Ye rather they are giuen to abuse them, turning them to the dishonour of God, and to the hurt of others, and to the shame of themselves. And I would to God, this might come into their mindes, that vnto whom, and vpon whom, God hath bestowed much, much also of them shal be required. Many I say, withdrawe themselves from doing good, and suppress the good gifts of GOD within them, and consume their yeares in ydlenesse,

nesse and vanitie , as though it should neuer be said : *Stand forth, and giue account of thy Stewardship.* And as there is no kind of life , more commendable in the sight of GOD and men, then that which doth shewe forth in practise, the good graces that God hath bestowed, to the comfort, encouragement, and furtherance of others : so is there nothing more to bee dispraised , then to suffer Gods gifts to lie hid, and as it were to be buried within vs, and to wrap vp that talent in a napkin , as the Gospell speaketh , which was put into our hands to vse, to great commoditie & aduantage. The more our time is idly spent , the more we haue to answer: and the more that we haue spent the time in good endeouours, the lesse we haue to feare. Nay when the latter day of iudgement shall come, happy shall they be, of what degree or calling soeuer ; happy shall that seruant be , that is founde to bee so painefull . For vnto him it shall bee giuen , and from him that had a talent and vsed it not well , it shalbe taken. And this shall be their glory and crowne of reioycing, when it shalbe said

in the presence of all the people of the world, then assembled; *It is wel done good seruant and faithfull, thou hast bene faithfull in a litle, I will make thee ruler ouer much, enter in, into thy maisters ioy. It is wel done good seruant and faithfull.* As I would the contrary sentence might fear them, that are vnmindful and carelesse, to spend the time wel, which shalbe pronounced then, and at that day against them. *Cast that vnprofitable seruant into utter darkenesse, there shall bee weeping and gnashing of teeth; Cast that vnprofitable seruant into utter darkenesse.*

Watch.

Now most fitly to this warning, to spend our time well, is this counsell giuen vs to watch. For this iudgement shall come as a snare vpon the whole earth, and shall come at vnawares, to the ydle, wicked, and carelesse. And better watching there cannot be, then to spend the time well. For so wee shall bee sure, that whether wee sleepe or wake, wee bee the Lords: come death, come life, it cannot fall out amisse vnto vs. It is said, that the last iudgement shall come as a theefe in the

the night: and also, that the inhabitants of the world, shall for the most part, if not all of them, be giuen to their pleasures, and all licentiousnesse, and loosenesse of liuing; as it was in the dayes of *Lot*, when *Sodome* and *Gomorrah* were burnt with fire and brimstone from heauen: and as it was in the dayes of *Noah*, when the windowes of heauen were opened, and when the flood came and ouerwhelmed them all. That so iudgement may proceed most iustly against them, that shall then be ouertaken in such filthy and vngodly kinde of liuing. Well are we counfelled by the Euangelists, & by the Apostles, if at leastwise we can suffer their counsell to take deepe roote in our hearts. *Now the end of all things* saith the Apostle *S. Peter*, *is at hand, be ye therefore sober and watching in prayer.* Likewise also his fellow Apostle, *Let vs not sleepe as do other* (where sleepe is taken for a carelesse and lewde life) but in all godly and vertuous exercises, *let vs watch and bee sober.* For God saith hee, *hath not appoynted vs vnto wrath, but to obtaine saluation, by the meanes of our Lord Iesus Christ,*

which dyed for vs: that whether wee wake or sleepe, we should liue together with him. Take heed therefore saith the Euangelist S. Luke. 21. 34. vnto your selues, least at any time, your hearts be oppressed, with sur-
fetting and drunkennesse, and cares of this life, (which matters, the Apostle meaneth by sleeping) and least that day come on you at vnawares. Watch and pray continually, that yee may bee counted worthy to escape all these things that shall come to passe, and that ye may stand before the sonne of man. And because we know not when this iudgement shall be, neither as the Euangelist, Mar. 13. saith, Doe we know when th^e maister of the house will come, to call his seruants to their reckoning, whether it will be at euen, or at midnight; at the cock-crowing, or in the dawning; least if he come suddenly, hee should find vs sleeping and ill occupied: therefore let vs also harken to the counsell of our Sauiour Christ, which doth iumpe and agree with the former. Take heed saith hee, watch and pray, for ye know not when the time is, or shall bee, when the trumpet shall blowe, to call you to iudgement. And these things which I say vnto you, I

say vnto all: Watch.

Because we know not when this ge- Not to be
curious.
nerall and last iudgement shall be, wee
are willed to watch, and to be in a rea-
dinesse against that time: but not to be
curious to search Gods secrets. *It is not
for you,* saith our Sauour Christ to his
Disciples, *to knowe the times and the sea-
sons,* of this waighty matter, which God
hath kept in his owne knowledge; and
this is a miserie of all miseries. But the
nature of man, as it is wholly desirous
of newes, so is it wholly giuen to knowe
those things which are hidden, and must
be hidden: and yet are wee so presump-
tuous, as to creepe and clime into Gods
vnsearchable counsell, althogh it be de-
nied vs. Wherefore let vs be content,
to keepe our selues within the bounds
of modestie, and not to be curious, and
desirous to knowe more then the An-
gels, who are altogether ignorant here-
of; & much lesse shal we be able to reach
vnto it: but the more we desire to know
it, the further off shal we be from it.

Some haue bene so bold, as to set down
the time, and haue fained heauenly re-
uelations, for the certaintie and assu-

rance of their speeches : yet their vanitie hath beene disprooued , when the time hath beene expired. How much better shall it bee for vs , to lay aside all such vanitie , which stands vpon vncertaintye , and giue our selues to such a carefull meditation , that wee may not bee vnprepared , when wee shall bee called. Curious searching can nothing profit vs , but a wise and godly foresight and forecast , may stand vs greatly in stead ; whereby wee shall not bee taken at vnawares , as the vngodly are like to be , who forecasting no danger , shall suddenly fall into destruction.

Prayer.

If wee cannot sufficiently make answer vnto the Iudge , before whose iudgement seate wee shall stand , as doubtlesse wee shall not bee able to answer one for a thousand , let vs prepare our hearts by confession of our sinnes , and by prayer for forgiveness of them , and let vs say with the Prophet ; *Enter not into iudgement with vs O Lord , for in thy sight shall no flesh bee iustified.* O Lord forgive vs our sinnes , and let not thy wrathfull displeasure
light

light vpon vs. Who would be vnprepared against the time, that shall come, and yet it is vncertaine, to teach vs to haue the more care : seeing that after death hath arrested vs, we shalbe broght into the court of Gods iudgement, and then no other issue, & no other way, but either heauen or hell. And who would not haue a great regard to this matter? For the tryall of this iudgement shalbe scene in the anguish of death, and as it were at the last gaspe, when our consciences shall bring heauy things to our remembrance; and the diuell by his accusations shall put vs in great feare, and driue vs well-neare to dispaire. And the nearer wee begin to approach, to the tribunail seate of Gods iudgement, the greater shall bee our feare, and more grieuous vnto vs, then the bitter pangs of death it selfe. Watch therefore and pray, that thou mayest be prepared against this time, and against this iudgement.

Wherefore the Lord in mercie, Conclusion
graunt vs a godly and a peaceable passage, and that through his desert that dyed for vs, it would please him to mitti-

gate and assuage all these terrorus and feares : and let vs with all speede , approach to the throne of grace , to finde helpe in time of need . Whereas the wicked which are carelesse in their lifetime , at the poynt of death , and at their last passage out of the world , shalbe so assaulted on euery side , by their owne conscience condemning them ; and the diuell accusing them ; and the horreur of euerlasting torments to come , overwelming them ; that they shall bee driuen to crie out against that iudgement , that hangeth ouer their heads , and wayteth for them at the doore .

Such shall the day of iudgement bee to vs , as is the last day of our life , and looke what the course of our life is , when we are called vnto iudgement , (for after our death , immediately commeth iudgement) and so shall our iudgement be . Neither are we therefore to thinke , that our last deedes onely shall come to examination : but wee ought to be prepared euery moment , least death doo take vs vnprouided . For they which in the anguish of death , and in the vpsnot of their liues , shalbe found vuready , it is
hardly

hardly to be thought, that their resurrection shalbe happy.

And therefore our Sauour Christ hath said: He that perseuereth, and holdeth out well to the end, he shall be saved. The which that we may do, let vs be prudent *Noahs*, to build the Arke of a good conscience, before the flood of iudgement do ouerflowe: prouident *Iosephs*, to lay vp the graine of golineesse, in the barns of our harts, before the dearth of mercy shalbe: like vnto painful ants, to prouide the food of the soule, before the winter of iustice do approach: tractable patients, to take the preparatiue of repentance, before the pangs of death doo come: wise virgines, to haue ready the lampe of faith, and the oyle of vertue, before the Bridgrome Christ Iesus shut vp the doores: good stewards to prouide for the tabernacle of heauen, before we loose the office of this life. And let vs not straine curtesie, to see who will go first: but let vs remember, that euery one is to answere for himself; and God hath many messengers. For either sicknesse will come, or age will come: nay death will come suddenly

and speedily ; and after a while we shall rise againe , and the Iudge will come; who will neither be led by fauour or request ; nor blinded and stopped from proceeding, with bribes and money; nor then will allowe of too late repentance; because then shall be the time of execution of his iustice. The day of iudgement shall come, in the which, pure harts shall more preuaile then faire words; and a good conscience, then great treasure. And though some may thinke, that that day is far off : yet let them be sure, their last time will come on apace , and wee knowe not how soone that houre shalbe, and when God wil appoint the time. Good it were, and most happy for vs , if euery one of vs were so affected and so prepared, as it is reported of a holy father *S. Ierome* , whose words were these (euen the declaration of his heart : For out of the heart, & out of the abundance thereof , the mouth speaketh) *Whether I eate sath he, or drinke, or whatsoever I do, me think I heare this sound alwayes in my eares: Arise ye dead and come to iudgement: Arise ye dead and come to iudgement.*

Let

Let vs follow his example, confirmed by the Apostles counsell: *Watch and pray withall perseuerance*, that wee may keepe the garment of innocencie, and labour the worke of God, in the day of this life.

Wherefore seeing that day shall bee comfortable to the godly, which shalbe fearefull to the wicked: let vs endeuour before this iudgement come, to be among the godly and the righteous: and that our cōsciences may cleare vs so wel, that wee may feelee within our selues, a desire of this second comming of Christ, rather then any trēbling at the remembrance of it. The which let it not be done by any fained flattery of our selues, but in sinceritie & truth: knowing this assuredly, that whosoever shal not be found written in the booke of life, shalbe cast into the lake of fire: where their portion shalbe nothing else but weeping & gnashing of teeth. That wee may not bee caught in the flaming fire, rendring vengeance: but that we may be placed in the heauenly *Ierusalem*, and reckoned amōg the saints of God: that the day of iudgement may not be a day of eternall condemnation

demnation vnto vs, but euen the perfection of our saluation and redemption, and the beginning of all ioy & comfort. While we liue here in this world, let vs be alwayes ready, by spending the time well. For as we sowe, so shall we reape. As the holy Apostle doth put vs in minde, *Gal. 6. 7. 8. Bee not deceiued, God is not mocked. For he that soweth to the flesh, by practising the workes of the flesh, shall therefore reape corruption: or rather as if he had said, condemnation. But he that soweth to the spirit, by mortifying the deeds of the flesh, by the good motions of Gods spirit, shall therefore reape euermore life.* Which sentence I pray God print in all our hearts, and so graciously prepare vs vnto the day of iudgement. Now the very God of peace keepe vs in all well doing, and in all good workes, to do his will, working in vs, that which is pleasant in his sight, through Iesus Christ, to whom be praise for euermore. *Amen.*

2. Pet. 36. The world that then was,
perished, ouerflowed with water.

2. Pet. 3. 7. But the heauens and earth
which are now, are kept by the same word
in store, and reserved vnto fire, against the
day of iudgement, and of the destruction of
ungodly men. vers. 9. The Lord is not slack
but patient, vers. 10. Howbeit the day of the
Lord will come as a theefe in the night, in
the which, the heauens shall passe away
with a noyse, and the elements shall melt
with heate, and the earth with the workes
therein, shall be burnt up. Seeing there-
fore that all these things must be dissolued,
what manner persons ought ye to be, in holy
conuersation and godlynesse: Looking for,
and hastening vnto the comming of the day of
God, by the which, the heauens being on fire,
shalbe dissolued? But we looke for new hea-
uens, and a new earth, according to his pro-
mise, wherein dwelleth righteousness.
Wherefore beloved, since ye looke for such
things, be diligent, that ye may be found of
him in peace, without spot, and blamelesse.
And suppose, that the long suffering of our
Lord, is saluation.

1. Pet. 4. 7. Now the end of all things is at hand. Be ye therefore sober and watching in prayer.

Luk. 21. 34. Take heed to your selves, least at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life: and least that day come on you at unawares. For as a snare shall it come on all them, that dwell on the face of the whole earth. Watch therefore and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

Arise ye dead, and come to iudgement,

The end of the first Treatise.



A TREATISE OF the Ioyes of Heauen.

I. Cor. 2. 9.

But as it is written. *The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are; which God hath prepared for them that loue him.*



IF the holy Apostle S. Paul, being taken vp into Paradise, heard such words; which cannot bee spoken, and are not possible for man to vtter, as he testifieth of himselfe, 2. Cor. 12. 3. How should I take vpon mee, to shewe you those Ioyes, which neither eye hath seene, nor eare hath heard, nor euer entered into the heart of man.

Herein

Herein I know mens mindes wil run vpon needlesse curiosities, which is no part of my dutie to satisfie: as also to shew you mine owne deuices and imaginations, were a thing to set forth my owne folly. But so far forth as *mans reason* may search, but there we must stay, for mans reason in spirituall affaires, is altogether foolishnesse: nay rather so far forth as Gods word doth instruct vs, we may be desirous to learne; as also to be content, although many things bee hid from vs. Let it therefore be sufficient vnto vs, if wee may haue but a taste of those ioyes, and that it pleaseth God in a measure to graunt vs some knowledge of them. *Adam* beeing in the earthly paradise, knewe not all the secrets and commodities thereof: and how shall wee thinke to attaine to the full knowledge of heavenly Paradise? But seeing God doth graunt vs the vnderstanding of these matters but after a sort, he doth it for our good; that seeing those ioyes that we can conceiue, are surpassing excellent, and yet the heavenly ioyes do surmount our conceits, by many degrees further, we might the more be drawne

drawne in loue with God himselfe, who hath ordained such rare, vnspokeable, incomprehensible, and endlesse excellencies, for them that loue him, and liue in his obedience. As also considering our own great vnworthinesse, we might with the Prophet *Dauid* breake forth into the praises of God, 144.3. and say; *Lord what is man that thou hast such respect vnto him: or the sonne of man, that thou so regardest him?* Now as the Prophet doo stir vp the peoples mindes, to serue and honor God, by setting before them the temporal blessings of this life; and thereby giuing them an earnest of greater blessings to come: so is the happie estate of euerlasting life, described vnto vs, by such earthly comparisons, as our natural capacitie can conceiue. That we beholding in minde and contemplation, those wonderfull Ioyes, which we can conceiue, we may grow into admiration of those heauenly and incredible excellencies, which are altogether past our conceit, and farre beyond our reach and vnderstanding. For as spiritual blessings do far surpasse corporall blessings,

H

so

so heavenly ioyes do far exceed a earthly glory. Yea and these stately secrets of an other life, are so much hidden from flesh and bloud, that all the learning of the wise men of the world, can come nothing neare them. That in this case they may truly say with the **Astrologers of King Nabuchadnezzar, Dan. 2.** *It is a rare thing, and there is no other that can declare them but God himselfe, whose dwelling is not with flesh.*

The Turkish Paradise.

But let vs a little behold what flesh and bloud hath set downe, concerning these ioyes of heauen. In the Turkish *Alcoran*, that is a booke which they vse in steed of a Bible, which Booke *Mahomet* their Prophet left vnto them, as the learned haue searched out: thus the ioyes of heauen are set downe. Their Prophet promiseth them, garments of silke, of all sorts of colours; bracelets of gold and amber: parlours and banquetting houses vpon foulds and riuers; vessels of gold and siluer, Angels seruing thē; bringing in gold, milk; in siluer, wine; lodgings furnished, cushens, pillows and downe beds: most bewtiful women to accompany

accompany them: gardens and orchards,
with harbors, fountains, springs, and all
manner of pleasant fruits: riuers of milke,
honey, and spiced wine: all manner of
sweet odours, perfumes, & fragrant scents:
and to be short, whatsoeuer the flesh
shall desire to eat. Thus fleshly people,
haue a fleshly religion, and a fleshly pa-
radise to inhabit: and sensual men, haue
imagined the ioyes of heauen, according
to their sensual delights: & yet to them
that haue any sence and reason, it cannot
chuse, but seeme to end all in a fable.
These ioyes are seene in Princes courts:
these ioyes are seene in the Turkish
kingdome: but the ioyes of heauen
are such, that no eye hath euer seene
them.

But to leaue these deceiued Turkes,
to their false and fained ioyes, let vs con-
sider what other haue imagined, not
much vnlike to this. Which is ex-
pressed by way of cōparison, of a poore
mans miserable estate, suddenly chan-
ged, into most vnlooked for happinesse;
whereby the ioyes of an other life may
appeare, by the miseries of this life. As if
a poore man that were out of his way,

This chāge
is sudden
and vnlook-
ed for.

wandering alone vpon the mountaines,
in the midst of a darke and tempestuous
night, farre from company, destitute of
money, beaten with raine, terrified with
thunder, stiffe with colde, wearied out
with labour, almost famished with hun-
ger and thirst, and neare brought vnto di-
spaire, with multitude of miseries; shuld
vpon the suddain, and in the twinckling
of an eye, be placed in a goodly large,
and rich pallace, furnished with all kind
of cleare lights, warme fire, sweet smells,
daintie meates, soft beds, pleasant mu-
sicke, fine apparell, and honorable com-
pany, all prepared for him, and attending
his cōming, to serue him, to honor him,
and to annoynt & crown him a king for
euer. Behold y^e miseries of this life, & the
Ioyes of an other; yet is this but an ima-
gination, and the wit and wisedome of
man, can deuice a great deale more: and
yet all are farre inferiour in degree, to
those true ioyes, that hereafter shall be
found. See how the inuētiōs of mē, blind-
ed with their naturall conceits, run all
vpon outward comforts, and sensuall
ioyes, all for the body, and as for the
soule, that is not once remembred. Now
from

from the deuice, inuentions, and imaginations of men, all which come nothing neare, to the effect of this matter, let vs now come to the Reuelation of the Scripture, and if any where this blessed estate be to be found, we shall read it in the Booke of the Reuelation. Wherein although many things bee hard and intricate, and passing mans vnderstanding, yet is this matter liuely described after a measure, and in a sort, vnder the name of the citie of God, and the heauenly *Ierusalē*. And strange it is, that those matters, that neither eye hath seene, nor eare hath heard, nor euer entred into the heart of man, should so much bee opened and reuealed, as there we may read. *Reue. 21.*

First the let vs speak cōcerning the place, then concerning the commodities thereto appertaining. The place is heauenly *Ierusalem*: the citie of God, the land of the elect: which the Apostle describeth after this sort. And *Iohn* saith he, sawe the holy citie, new *Ierusalem*, come downe from God, out of heauen, prepared as a bride, trimmed for her husband. Whereof the Prophet *Isay* speaketh in

The description of the place where these ioyes are to be found, vnder the name of *Ierusalem*.

the person of God, Chap. 65. 17. For loe. I will create new heauens, and a new earth, and the former shall not be remembred, nor come into mixde. But bee you glad and reioyce for euer, in the things that I shall create. For I, behold, I will create Ierusalem, as a reioycing, and her people as a ioy. And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying. Likewise in the Epistle to the Heb. 12. 22. we may behold the blessed estate of those that shall enioy the life to come. Ye are come to the mount Sion, and to the Citie of the liuing God, the celestiaall Ierusalem, and to the company of innumerable Angels: and to the congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and perfect men, and to Iesus the mediator of the new testament. And how this heauenly Citie, and new Ierusalem is described, we may read it notably set downe in the Reue. 21. Where by diuers earthly similitudes, the glory thereof is shadowed: setting foorth the same by those things, which make earthly Cities famous

famous and admirable: as the compasse and height of the walles, and stately building: the gorgeous furniture thereof, Jewels, and precious stones, pleasant rivers, and the tree of life in the midst thereof: no night in the Citie. But let vs behold the order and frame of this citie, as we may read in the aforesaid 21. chap. of the Reuelation, whither still I referre you. The matter declared is as followeth, beginning at the 12. verse of the Chapter. *This Citie Ierusalem had a great wall, and a high, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue Tribes of the children of Israel. On the East part, there were three gates: and on the North side, three gates: and on the South side, three gates: and on the West side, three gates. And the wall of the Citie had twelue foundations, and in them, the names of the lambes, 12. Apostles. And the citie lay foure square, and the length is as large as the bredth of it: and the length and the bredth and the height of it, are equall. And the building of the wall of it, was of Iasper: and the foundations of the wall of the Citie, were garnished with all maner of precious stones.*

The Church
disperced
through the
world.
Therefore
the gates,
East, West,
North,
South.

And the twelue gates were 12. pearles, and euery gate is of one pearle, and the streete of the citie is pure gold, as shining glasse. The names of the precious stones are further there recited.

You see in these words, how glorious this citie of God is: the walles of Iasper: the foundations, of precious stones: the gates of Pearles: the pavement of pure gold. And if the walles, streetes, and gates bee such, how much more ioyfull, comfortable, and incredible, are those things within the citie? for wee must perswade our selues, that there are many hidden treasures, and matters of farre more account. Many things spoken of the outward place, but those things which are within are vnsearchable. According to that we read, *Reue. 2. 17. To him that ouercommeth*, will I giue to eate of the Manna that is hid, and will giue him a white stone, and in the stone, a new name written: which no man knoweth, sauing he that receiueth it. So secret and hidden are the things within the citie.

This *Ierusalem* is also called a kingdome, *Luk. 22. 29. Therefore saith Christ, I appoint*

poynnt to you a kingdome, as my father hath appointed vnto me, that ye may eate and drinke at my table, in my kingdome, and sit on seates, and iudge the 12. Tribes of Israel. And to cōfort the godly in all wants, distresses, and necessities in this world, Christ saith vnto them, *Luk. 12. 31.* Feare not little flocke, for it is your fathers pleasure to giue you the kingdome, and what greater preferment can they looke for? Yea, which is more, that which but one can haue in a Realme, here euery one shall be as a king. Else how should it be true, which wee read, *Reue. 3. 11.* Behold, I come shortly, hold that which thou hast, that no man take thy crowne. And that which the Apostle speaketh of himself, *2. Tim. 4. 7.* I haue fought a good fight, and haue finished my course. For henceforth is laid up for me, the crowne of righteousness. And the 24. Elders cast down their crowns before the throne of God. *Reue. 4. 10.* Earthly Princes want no worldly ioyes: and they that weare crowns in heauen, shall far more abound in all happinesse. Those ioies which are highest on earth, are of least account in heauen, for all shall be crowned. According to the

speech of the Apostle. 2. Tim. 4. Henceforth is laid up for me the crowne of righteousness, which the Lord the righteous iudge shall giue, not to mee onely, but vnto all them also that loue his appearing.

The place of *Ierusalem*, where God would be worshipped, which was in king *Salomons* time, is now there, which we do call the holy land, which in times past, was so famous, that all nations had recourse thither. And because of Gods worship and seruice, and his manifold gracious blessings, powred vpon that place, therefore is the kingdome of heauen compared to this, and called the new *Ierusalem*.

Likewise also *Canaan*, that plentiful land, which flowed with milke and honey, which was the land that was promised to the people of *Israel*, is compared to this heavenly habitation. But as many dyed short of it, and neuer entred into the land of *Canaan*, some for murmuring, some for whoredome, some for idolatrie, some for one offence, some for an other: So although wee heare of the ioyes of heauen,

heaven, and of this new Cittie, and many would enter therein, yet for their manifold offences in this time of our life, in this time of our triall, many are debarred from thence, and fewe there are, that are made the citizens of heaven. Thus much for the place: now for the commodities.

The commodities which belong to this heavenly *Ierusalem*, are first concerning the soule, beeing the principall part of man. Secondly, as touching the body: for the body beeing ioyned vnto the soule, shalbe partaker of this inestimable happinesse: that both in body and in soule, the whole man may receiue his full perfection. And whereas it is the chiefeft delight of a godly minde, to serue GOD, especially in the Church, and in the congregation, in this celestiall *Ierusalem*, there shall bee no Temple, no Church. *And I sawe no Temple therein.* How then? why the presence of GOD himselfe, shall bee vnto them in stead of a Temple and Church. *For the Lord God Almighty, & the lambe, are the Temple of it.*

The heavenly ioyes of the soule.

Thus

Thus in the presence of God shalbe all happinesse, and at his right hand there are pleasures for euermore. And as it is said, that the 24. Elders fel down before him, that sate on the throne, and worshipped him that liueth for euermore, and cast their crowns before the throne, so shall the Saints in heauen, continually sing forth Gods praises, *Reue. 4. 10. and 14. 1.* The hundred fortie and foure thousand, which had the name of God in their foreheads, did sing a new song before the throne, and no man could learne that song, but the hundred fortie and foure thousand, which were redeemed from the earth. *Reue. 7.* And there were that were cloathed in long white garments, hauing palmes in theyr hands, which cryed with a loud voyce, saying: *Saluation be ascribed to him, that sitteth upon the seate of our God.* And all the Angels stood in the compasse of the seate, which fell before the seate on their faces, and worshipped God, saying *Amen. Blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore.* Now shall the minde, heart, thought, and imagination

tion, of those that are thus blessed, bee filled with all aboundance of spirituall comfort. For now wee see as it were, through a glasse, but then shall wee see face to face, *Reue. 22. 4* Then shall all errour and darknesse of ignorance, bee vtterly taken away: then shall wee not desire as now we doo in this life, to see God, as the Prophet *David* speaketh. *My soule thirsteth after thee. Like as the Hart desireth the water brookes, so longeth my soule after thee O God. My soule is athirst for God, yea euen for the liuing God: when shall I come to appeare before the presence of God?* At that time shall all our desires be fully satisfied. And that which was denied the Prophet *Moses*, to see the glory of God in this life, *Exo. 33. 20.* shall then be graunted to euery one, that there shalbe placed.

The griefe of minde, and sorrowe of heart, shall then be vtterly remoued: no weeping, no mourning, no lamentation to be heard, throughout that holy mountaine. *Behold, saith the Prophet Esay, in the person of God, Chap. 65. 13. My seruants shall reioyce, and sing for ioy of heart: I will ioy in my people, and the voyce of*

*of weeping shall be no more heard, nor the
voyce of crying. Reue. 21. 4. For God
shall wipe away all teares from their eyes,
and there shalbe no sorrowe, nor any more
paine, for the first things are past : that is,
those things which wee suffred in this
life, shall not molest any more. Then
shall sorrow be neuer felt : complaint
shall neuer be heard : matter of sadnesse
shall neuer be seene : neither shall euill
successe at any time be feared. No cause
offeare, no cause of griefe, for that they
shal possesse thee O Lord, which art the
perfection of their felicitie. In him
shall wee finde all knowledge, all
wisdomme, all bewtie, all riches, all no-
bilitie, all goodnesse, all delight, and
whaesoever besides, eyther deserueth
loue and admiration, or worketh plea-
sure and contentation. All the powers
of the minde, shall be filled with the
sight and presence, and fruition of
G O D : all the senses of our body
shall bee satisfied. G O D shall bee
the vniuersall felicitie of all his Saints,
containing in himselfe all particular fe-
licities, without ende, number, or mea-
sure.*

He shalbe a glasse to our eyes, musicke to our eares, hony to our mouthes, most sweete and pleasant balme to our smell: hee shall be light to our vnderstanding, contentation to our will, continuation of eternitie to our memory. In him shall we enioy al the varietie of times, that delight vs here, and all the pleasures and ioyes that content vs here. Finally, the soule shall bee restored to the Image of of God, in full measure: and be throgly adorned, with all righteousness & holinesse, all heauenly and spiritual graces.

The commodities and priuiledges of the body also, thus vnited to the soule, shall bee many. And first to begin with that which I finde set downe in the Text. *And the citie hath no need of the Sun or the Moone to shine in it: that is, there shalbe seene no earthly wants.* For what a great temporall blessing, is the benefite of the Sunne, most comfortable to man and beast, which bringeth forth the fruites of the earth, for mans foode, and without the which, al things seeme to be sad & lowring. But the shall we not need this benefite, for the presence of God shall

The heauenly ioyes of the body.

shall be more comfortable, and the glory of God shall supply the want of Sun and Moone.

All things then shall bee ministred vnto vs so abundantly, that wee shall not so much as once think of any want, whether it be foode, or cloathing, or any comfort of this life whatsoeuer. As the Prophet *Isay* doth worthily expresse it, Chap. 49. 10. *They shall not be hungry, neither shall they be thirsty, neither shall the heate smite them, nor the Sun. For he that hath compassion on them, shall lead them euen to the springs of waters.* Here the body hath need of rest, but there shalbe no night, neither shall there be any need of rest: heere for feare of the cues and enemies, our houses and the gates of our cities are shut, but there the gates shall not be shut, but alwayes open, because there shalbe no feare of enemies, no feare of future hurts and dangers. They that are oppressed here, had need of defence, of helpe, and comfort, and hardly it is to be had in this world. *Eccles. 5. 7. Psal. 10. But there shall violence no more be heard of. Esay. 60. 18. There shall euery ones cause be heard, and euery wrong shall*

shall be righted. For there shall be no curse; for not onely the course of sin shall bee cut off, but all occasions of sinne shall far be remoued from vs, and we shall bee thoroughly reconciled vnto our God, and we shall enioy perfect peace. As no grieffe of minde, so no disease of body shall molest vs, neither shall there be any vse or need of Physicke. All infirmities shall be turned into perfections, and all deformitie shall haue an end. That which is now the mighty conquerour of mankinde, that is death, shall then be trode vnder foote: for death shall be swallowed vp into victory, that with comfort we may say: O death where is thy sting? O graue where is thy victory? 1. Cor. 15. And that which our first parents could not taste of, nor so much as touch, that is of the tree of life, (for though they tasted of the tree of knowledge of good and euill, yet they were soone cast out of Paradice, least they should put forth their hand, and take of the tree of life also, and eate and liue for euer, Gene. 3. 22.) in this Ierusalem, even in the midst of the streete of it, shall be the tree of life, and a com-

mon passage vnto it, *Reue. 22. 2.* For this corruptible, shall put on incorruption; and this mortal, shall put on immortalitye. Thus shall there be mirth without sadnesse, health without sicknesse, strength without weakenesse, life without labour, light without darknesse, felicitie without abatement, al goodnesse without any euill. Where youth flourisheth, that neuer waxeth olde: life that knoweth no end, beautie that neuer fadeth, loue that neuer cooleth, health that neuer diminisheth, ioy that neuer ceaseth: there shall be pleasure without paine, and all happinesse without any change, and life without the reach and gunshot of death. The godly in this life, are as wares, then shall they come to their own possession: now they are in the skirmish, then shal they be crowned conquerors: now they are in the tempestuous sea, then shal they be in the quiet haven: now in the heat of the day, then shal they be in the rest of the euening. Now in place they are absent from Christ, though in affection they be present with him: then shal they follow him, whither soeuer he goeth; now they suffer trouble with Christ, though

though their life be hid in Christ: but when Christ shal appeare, they also shal appeare with him in glory, *Col. 3. 3.* and then also shal they receiue an incorruptible crowne of glory. According to that warrant which was pronouced by a voice frō heanen. *Re. 14. 13.* *Write, Blessed are the dead, which hereafter die in the Lord. Euen so saith the spirit, for they rest from their labors, & their works follow the.* And what ioy wil thy soule receiue at that day, whē she shalbe presented before so honorable and infinite a multitude, before the seat and maiestie of the blessed Trinitie; with recital & declaratiō of all thy good works & trauels, sufficed for the loue and seruice of God, whē there shall be laide down in that honorable cōfistory, all thy vertuous deeds, all the labors y^e thou hast taken in thy calling, all thy almes, all thy praiers, all thy fasting, all thy innocēcie of life, all thy patience in iniuries all thy constancie in aduersities? And for their further comfort, and in a maner, wondrous astonishment: as the wicked shal be vexed with horrible fear, when they shal see the righteous stād in great boldnes, & they shal curse their foolishnes &

madnesse, for tormenting such vniustly, whom they thought nothing worthy of honour, and yet now see them among the Saints of God. *Wisd. 5.* So shall the righteous in their place, go forth and looke vpon the carkasses of the men, that haue transgressed Gods will and holy lawe, *Esay. 66. 24.* And looking backe vpon the daungers which they haue passed, and wherein other men are yet in hazard, their ioy shall so much the more be encreased. For they shall euidently see, how infinite times they were to perish in this their mortall life, if God had not held his speciall hand ouer them. They shall see and behold the daungers wherein other men are plunged, and the death and damnation whereinto many of their friends and acquaintance haue fallen: the eternall paines of hell incurred, by many that vsed to laugh and be merry with them in the world: when as they shall shine as stars, which haue conuerted many vnto God. *Dan. 12.* As contrariwise, they that by their euill example, and manifold offences, haue bene the cause of the downfall of many, shall suffer intolerable

rable griefe.

In earth, no ioy, pleasure, or comfort, so surpassing, so strange, & so wonderfull, but will breed a facietie, and we shall after a while waxe awearie thereof, eirher desiring greater, or else longing after varietie; as mans nature is giuen to nothing so much, as to newnesse and noueltie: but behold, the ioyes of this new *Ierusalem*, shall be so diuers, so straunge, and so incredible, that we shal neuer be satisfied therewith. Which in the *Reue.* 21. 2. is expressed in these words: that the tree of life bare 12. maner of fruites, and gaue fruit euery moneth. *Twelue manner of fruites*: there is the diuersities of their ioyes. *Giuing fruit euery moneth*: there is the continual change. Stil pleasing thy minde with varietie, and rauishing thy senses with infinite delight.

And this may make vs more eager after those ioyes, because we shall not be long without them. For the time of this life is but short: and the time of this thy tryall in this world, is but in a manner a moment. If our time here should be a thousand yeares, what is it to one day in

the world, which hath no night : which be it, that it hath a sun-rising, yet shall it neuer haue a sun-setting : an entrance and beginning there is into these ioyes, but the termes and date thereof cannot be tolde. And as the torments of hell, whereof I haue heretofore spoken, are endlesse, so are the ioyes of heauen beyond all time : as they are remedlesse, for out of hell there is no redemption, so are these ioyes without all change & alteration : as they are cōfortlesse, so these exceed in al maner of cōforts, al without reach, without nūber, without measure.

Thus haue I shewed you the ioyes of the kingdome of heauen, and yet haue I not shewed them : for neither can I vtter them, nor yet can you cōceiue them. But that which I haue already spoken is sufficiēt, though not for the worthines of the cause: or for the satisfying of our infinit desires : yet for edifying, cōfort, and instructiō. And if I should lead you alōg with my owne deuices & imaginatiōs, it were but a matter to delude you: againe neither be you desirous to knowe more then is fit and conuenient. For when we haue spoken all, or the learnedst in the world

world expresse al, yet al must fal short of this marke, to vtter the truth of those ioyes. For if no eye hath euer seen them, nor hart of man can cōceiue them, how is it possible, I say not for me to declare them, but for any tongue to vtter them? But that which we doo know, let vs gather to our good, & to our necessary instructiō, leauing off to search, where god wil giue no vnderstanding. Hidden they are and vnknowne, that wee might the more earnestly desire them. For knowne things growe out of loue. The consideration of these ioyes already recited, may be sufficient to establiish vs, & to cōfirme vs, that there bee not in any of vs an vnfaithful heart, to depart away frō the liuing God. And who wold depriue himself of those ioyes, if they were no other, but such as euen our owne minds might imagine, or our own hearts conceiue. In this case let vs be content, there to make a stop, where Gods word hath set a full poynt. And blessed be God, who to encourage vs in the way of godlinesse, hath graunted vs thus to behold these incredible ioyes, thogh it be but in a shadow, and as it were vnder a vaile.

Application

Howbeit to shew you all these ioyes, and not to apply them, seemeth altogether without vse, and without life. The profitable instructions therefore that herehence may arise, are more then I can vtter: yet giue mee leaue to recite some. And thinke not hardly, though I stay you a litle longer. For to heare the discourse of those things which pertaine to the kingdome of heauen, I my selfe which haue searched more then any of you, should in this respect forsake my dyet, and forget to heare how the Clocke goes, or the day passes. Suppose we are now busie in the field at haruest, vnmindfull to come euen to our owne houses, and surely this is a farre better haruest, and a better graine and commodity, then we can gather in. When it pleased God I shuld deuise this for your good, it was with comfort: and now I vtter it, it is with comfort: and therefore I doubt not, but that you that heare it, heare it also with comfort.

To growe
out of loue
with the
world.

The first instruction for our vse, may be this, to learne to growe out of loue with this present world, and with the transitory pleasures and profites of the same:

same : that so we may prepare our iourney to our long home, and to our wished home, and to those houses and heavenly habitations, whose leases shall neuer be expired: to our heavenly *Canaan*, and to his newe and most bewtifull *Ierusalem*. Howbeit for the most part, wee are so doted and bewitched with the glistring ioyes of this present fading world, that no exhortation or perswasion shal lightly preuaile, to withdrawe our mindes from thence. Which thing may liuely be set forth to your viewe, by reciting of a Parable of the custome of a certaine Common-wealth, people, and Nation, which were woont to chuse their king from among the poorest sort of the people, to aduance him to great honour, wealth, and pleasures for a time. But after a while, when they were aweary of him, their fashion was to rise against him, and to despoyle him of all his felicitie: yea the very cloathes off his backe, and so to banish him naked into an Island of a far countrey, where bringing nothing with him, hee should liue in great miserie, and be put to great slavery for euer. Which practise, one King

at a certaine time considering by good aduice, (for all the other, though they knew that fashion, yet through negligence, and pleasures of their present felicitie, cared not for it) tooke resolute order with himselfe, how to preuent this misery. Which was by this meanes; he saued euery day great sums of mony from his superfluities and idle expences: and so secretly made ouer beforehand, a great treasure into that Iland, whereinto he was in danger daily to bee sent. And when the time came, that indeede they deposed him from his kingdome, and turned him away naked, as they had done the other before: he went to that Iland with ioy and confidence, where his treasure lay, and was receiued there with exceeding great triumph, and placed presently in greater glory then euer he was before.

This citie, or common-wealth, is this present world, which aduanceth to authoritie poore men; that is, such as come naked into this life, and vpon the sudden when they looke best for it, doth it pull them downe againe, and turneth them naked into their graues, and so sendeth them

them into an other world, where bringing no treasure with them, they are like to finde litle fauor, and rather eternall miserie. The wise King that preuenteth this calamity, is euery one which in this life, according to the counsell of Christ, dooth seeke to lay vp treasure in heauen, against the day of theyr death, when they must bee banished hence naked, as all the Princes of that Citie were. At which time, if their good deedes doo followe them, as God promiseth, then shall they be happy men, and placed in much more glory, then euer this world was able to giue them. But if they come without Oyle in theyr Lampes, then is there nothing for them to expect but this, I knowe you not.

This sum of mony, is not so much our good deeds, as the forgiuenes of our manifold offences, the amēdmēt of our sinfull liues, y godly & religious care of the life to come. That which we are so greatly in loue withall, the Apostle giues vs counsel to the quite contrary. Loue not the world, neither the things that are in the world, 1. *Iob.* 2, he addeth the reason: because

because the world passeth away. But he that fulfilleth the will of God, abideth for euer. Heauen is not in this life, and we must looke to bee weaned from this world, if euer we wil looke to be in heauen.

The ioyes of heauen, and the desires of the world are quite contrary: for they are too heauy a burthen, and doo hinder vs from mounting vp so high. And herein for the most part, wee may be resembled vnto the Grashopper, which is borne and bred, liueth and dyeth in the same ground.

The Grashopper hath wings and hoppeth vp a litle, but presently falleth downe againe. So many of vs haue often good motions vnto godlinesse, and the life to come: and againe all is gone in a moment, and we returne to our olde affections in this world, as though all our portion were onely in this life.

Those foules that feede grossly, neuer flye high: and they which feed their hearts with things belowe, cannot haue their affections in heauen. The ioyes of heauen being so rare and excellent, and so surpassing woonderfull, that they might

might remoue these heavy, lumpish, and grouelling desires of this world. The carelesse, earthly, and worldly minde, hath no sight, nor sence, nor feeling of these ioyes. But as the ox is fatted in the pasture, and the byrd singeth sweetly, and feedeth without feare: and suddenly the one is driuen to the slaughter, and the other is taken in the snare: So they that are giuen to the world, are lulled a sleep in securitie, vntil the time that death striketh with his dart, and endlesse destruction ouerwhelmeth thē. But where is that man or woman, which can say with the Apostle, *I desire to bee dissolued, and to be with Christ which is best of all?* Phil. 1. For they that say such things, declare plainly, that they seeke a countrey, Heb. 11. 14. Desiring a better countrey then is to be found in this world; that is, a heavenly: and for them hath God prepared a Citie. Heb. 13. 14. For here we haue no continuing Citie, no continuing habitation: let vs therefore seeke a better habitation to come, which is of longer continuance, and free from all miseries.

The next fruite is, that the remembrance

These ioyes
teach vs
patience.

brance of these ioyes, teacheth vs patience in afflictions, in troubles and distresses. For how troublesome soeuer this life is here, yet there shal al troubles, miseries and wrongs, be abundantly recompenced. And the Apostle speaketh truly. *Rom. 8. 18.* The afflictions of this present time, are not worthy of the glory, which shall bee shewed vnto vs. In the 126. *Psal.* They that sowe in teares with the Prophet, shall reape in ioy. And hee that now goeth on his way weeping, and beareth soorth good seed, shall doubtlesse come againe with ioy, and bring his sheaues with him. *Wee bee to you* saith Christ, *that now laugh, for you shall waile and weepe. Luke. 6. 25.* And therefore happy shall they bee in an other worlde, who haue in good causes suffered wrongs, committing themselues vnto God.

Heauenly
ioyes com-
pared to a
haruest,

This time of heauenly ioyes, is compared vnto haruest, and what care dooth euery one take to prouide good and choise seed, that theyr haruest may fall out accordingly.
Thy

Thy seede , is thy thoughts , thy words , thy deedes , and conuersation. Therefore let mee exhort you as the Apostle dooth , *Galla. 6. 7.* *Bee not deceived* , GOD is not mocked ; for whatsoeuer a man soweth , that shall hee also reape . For hee that soweth to his flesh , shall of the flesh reape corruption : but hee that soweth to the spirit , shall of the spirit reape life euerlasting . Looke how wee sowe , so shall wee reape : such as our seede is , such also shall bee our haruest . The date of this our life , is but short , but the remembrance of a life well ledde , shall bee comfortable for euer ; and this shall for euer and euer bee our endlesse haruest : still gathering , still encreasing , and neuer paying .

The last thing in the aforesaid 21. Holinesse. Chapter , of the Reuelation is , that there shall enter into this heauenly *Ierusalem* , no vncleane thing . And as it is in the Prophecie of *Zechariah* , Chap. 14. 21. In that day , there shall bee no more the *Canaanite* in the house of the Lord of Hostes .

The

The *Canaanites* were a lewde people, and for the same, were driuen out of the land : and if they were not worthy to dwell on earth, much lesse shall they be worthy to be receiued in heauen. *Dearely beloned* saith the *Apostle S. Peter. 1. Epist. 2. 11. Abstaine from fleshly lusts, bridle them, keepe them vnder, for they fight against the soule. Collo. 3. 1. If ye be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God. Set your affections on things which are aboue, and not on things which are on earth: and mortifie your immoderate affection, and euill concupiscence. Remember this peremptory word: No vncleane thing shall enter there. Mat. 5. 8. Blessed are the pure in heart, for they shall see God. Heb. 12. 14. Follow holynesse, without the which, no man can see God.*

And God graunt vs this wedding garment of holynesse, that we may goe in with the bridegroom: for we know what befell to him that wanted it, *Mat. 22. 11. Let vs worke our owne saluation with feare and trembling: being desirous to receiue a kingdome, which cannot*

not bee shaken : let vs pray for grace, whereby we may so serue God , that we may please him with reuerence & feare. And seeing we haue precious promises, 2. Cor. 7. 1. 2. Pet. 1. 4. and that more surer, then the heauen and the earth, Heb. 6. 13. 18. let vs cleanse our selues from all filthinesse of the flesh & spirit, and grow vp into ful holinesse in the fear of God. For as they that thus do his will, shal enter in through the gates into the Cittie, and their right shalbe in the tree of life: So without, shalbe dogs, and all vnclen persons. *Reu. 22. 14.* Let not my last exhortation be forgotten among you. *Enter in at the strait gate* : for it is the wide gate and broad way, that leadeh to destruction, and many there be which goe in thereat. Because the gate is straight and the way narrow, that leadeth vnto life, fewe there be that finde it.

To adde vnto these, one of the greatest ioyes among all, is Gods mercie : whereof wee haue a sweete taste in this life. For were it not for that, none of vs all should enter into that place, where those ioyes are to be found. For as our

Gods mercie, one of the greatest ioyes,

first parents, by Gods iust anger according to their due desert, were cast out of Paradiſe, and an Angel ſet with a ſword drawne, to keepe the way, that no fleſh ſhould return thither; ſo the onely gate to let vs in again, is Gods mercy. Whereof, as the godly and moſt righteous that are, ſtand in great need, ſo let none of vs all, either abuſe Gods mercy, or preſume of his mercy, leaſt we miſſe of the ſame. This mercy, is called the rich mercy of God, for no treaſure is comparable vnto it: and as it paſſeth all vnderſtanding, ſo cannot the deepeſt reach of man, conceiue any part of the depth or height thereof: the compaſſe, the largeneſſe, the wideneſſe and breadth of it is ſuch, that it cannot bee meaſured: and therefore may it well be called, as it is indeed, both infinit, and incomprehenſible. And becauſe no tongue of man can ſpeake it, let Angels bring the meſſage. As we reade *Luk. 2. 14. Glory be to God in the high heauens, and peace in earth, and towards men good will.* The Lord of his goodneſſe, direct our ſteppes to this throne of mercy, and cloath vs with the garment of mercy.

cy. And the Lord this day set his print
and seale vpon you.

Thus I perswade my self, I haue now
wonne some, and whom I haue wonne,
the Lord in mercy keepe : and so I dis-
charge my selfe. For we are all by our
owne disposition, like vnto tottering
walles, still readie to slide, still readie to
fall. And therefore I would I might say,
as it was saide to him that suffered with
Christ; This day shall ye be in Paradise.
And if this day your harts be throughly
conuerted, surely this day you are in Pa-
radise. It was no comfort to *Adam* and
Eue, to remember they wer in Paradise,
seeing themselves now cast out. And if
we be once placed in Paradise, then let
vs looke to our standing, that we fal not.
For as we are mortal, so are we mutable:
and nothing so familiar with vs, as to
chaunge. *Deu. 5. 29.* Vnconstant God
knowes we are, the Lord make vs sted-
fast. And the remembrance of these
heauenly ioyes, which wee haue now
heard, let that make vs stedfast euen to
the end. *Deo soli omnis laus sit & gloria*

Et gratia in seculum.

FINIS.